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EPISODES
FROM
THE SHAH NAMEH;
OR
ANNALS
OF THE
PERSIAN KINGS;
BY FERDOOSEE.

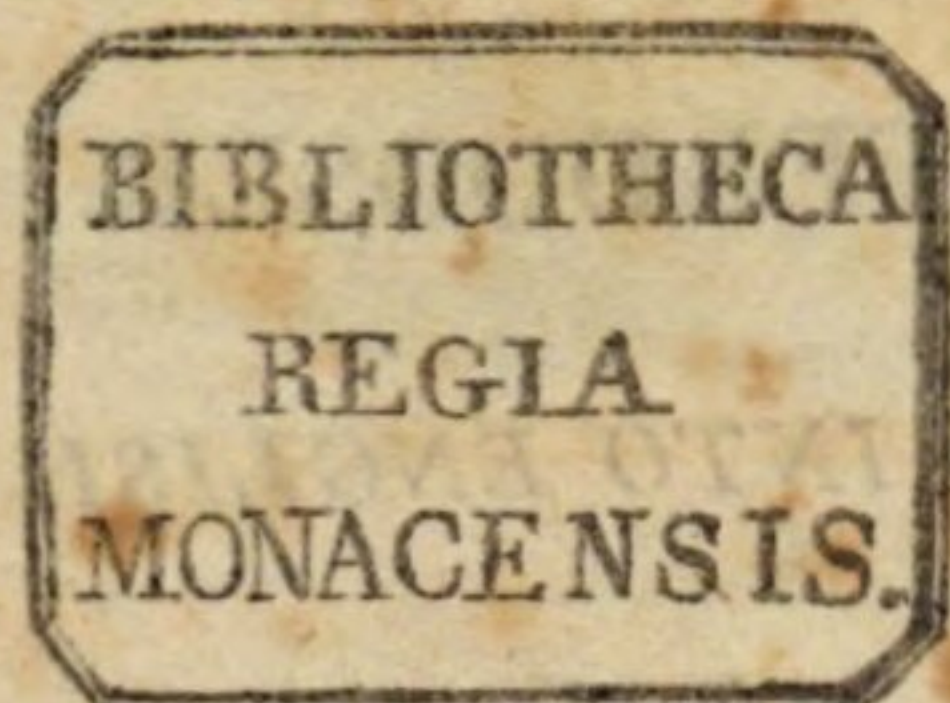
TRANSLATED INTO ENGLISH VERSE,
WITH
NOTES AND AUTHORITIES,
A VERBAL INDEX, PERSIAN AND ENGLISH,
AND SOME ACCOUNT OF THE CONTENTS OF THE WHOLE POEM.

BY
STEPHEN WESTON, B.D. F.R.S. S.A.

London:
PRINTED FOR THE AUTHOR,
By C. Baldwin, New Bridge-street;
AND PUBLISHED BY BALDWIN, CRADOCK, AND JOY,
47, PATERNOSTER-ROW.

1815.

THE SHAH NAMED;
FROM
PERSIAN KINGS;



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A FURNAL INDEX, PERSIAN AND ENGLISH.
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JOHN AND ALTHORITIES.

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1814

ADVERTISEMENT.

AN Edition of the Shah Nameh, in Persian, is now printing in Calcutta, in eight Volumes, of which the first is arrived at the India House. *Discontinued.*

EXPLANATION OF THE PLATE

Which is given as a fac simile of a passage in a Persian manuscript, where we read the soliloquies of Rustum, and the Deev Sepeed, towards the close of their hard struggle for superiority.

Rustum says, If I survive this day I shall live for ever.

Deev Sepeed, white devil, Of my sweet life there is no hope.

N. B. The word sweet, or shireen, answers to Homer's *φίλον*, or dear.



CHRONOLOGY
OF THE
PERSIAN DYNASTIES.

THE first dynasty consisted of eleven Peesh-
dadian kings, who reigned 2481 years, according
to the dates in the Shah Nameh of the British
Museum, No. 5600. XXXIV. B.

According to the anonymous Tarikh 2441
years. See also Tarikh Jean Ara, published by
Sir William Ouseley, p. 71.

Years.		Years.	
Caiumuras	30	Brought over	2300
Housheng	40	Menucheher	120
Tahmuras	30	Nuzer	7
Jemsheed	700	Afrasiab	
Zohak	1000	Zav Tehmasp	5
Fereedoon	500	Gurshasf	9
Carried over		Total	2441

According to another, 12 years are added to
Afrasiab, making 2453 years.

The second dynasty consisted of ten Caianian
kings, whose empire lasted 684 years 4 months.

Years. Months.		Years. Months.	
Cai Kobad, at Isfa-		Cai Kaus	150 0
han, in whose reign		Cai Khosroo	60 0
Rustum flourished	100 0	Lohrasp	120 0

	Years.	Months.		Years.	Months.
Gustasp.....	120	0	Darab.....	14	4
Behmen, or Cai			Darab's son..	14	0
Ardesheer.....	60	0	Secunder.....	14	0
Homai.....	32	0			

The third dynasty is of the Askanians, and lasted 217 years.

	Years.	Months.		Years.	Months.
Askan.....	30	0	Avour Mezd.....	20	0
Shapour.....	60	0	Arduan.....	7	0
Ashk.....	20	0	Khosroo.....	7	0
Godurz.....	11	0	Akush.....	9	0
Tersy.....	12	0	Arduan the Great.	30	0
Godurz, younger...	11	0			

The fourth dynasty, the Sassanians, reigned 494 years, 6 months.

	Years.	Months.		Years.	Months.
Ardesheer Babegan	32	1	Hourmurd.....	12	0
Shapour.....	32	0	Hourmeize.....	9	0
Avourmezd.....	1	9	Parvis.....	11	0
Behram.....	9	3	Kobad.....	40	0
Behram Son.....	19	0	Nourshirvan.....	48	0
Behremian.....	0	4	Khosro.....	38	0
Tersy.....	9	0	Sherouya.....	0	7
Bourmurd Tersy...	9	9	Ardesheer.....	1	6
Shapour Zul Akwaf	70	0	Pouran-dokht.....	0	6
Ardesheer Necko Car	10	4	Ferokh-zad.....	0	1
Shapour, younger ..	5	0	Azermi-dokht, Sis-		
Behram.....	15	0	ter to Pouran-		
Yezdejerd.....	22	0	dokht.....	0	4
Behram Gour.....	60	0	Yezdejerd Sharyar.	20	0
Yezdejerd.....	18	0	See notes.		

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N. B. The reader will find Ferdoosee mentioned, translated, and commented on, in a Poem entitled Persia, 1814, Murray; in Mr. Edward Scot Waring's Tour to Sheeraz, 4to. 1807, Cadell; in Sir William Ouseley's Persian Miscellanies, and Oriental Collections, 1795-7; in Champion's Eight Books of the Shah Nameh, 1784; in Sir William Jones's Poeseos Asiaticæ Commentarii. See also Revickzky Specimen Persicæ Poeseos.

INTRODUCTION.

ABIMED UL FERDOOSEE dreamt that he saw his son, when an infant, with his face to the west; declaiming in a loud and commanding tone of voice, which being interpreted by Rudgebuddeen, signified that Ferdoosee, his son, would be a great poet:—

—— latet ingens

Ingenium infanti hoc sub corpore—

Assedi, also, master of young Ferdoosee, soon discovered his genius, and encouraged it; and when the poet was under the necessity of flying from the court of Mahmood to Toos, his native country, and found Assedi, he told him how he had been disgraced and chagrined at not having finished the poem he, Assedi, had given him as a task to perform: upon which, his master, advanced as he was in age, wrote four thousand lines, as a colophon, or close, to the history of the kings of Persia, beginning from the con-

quest of the country by the Arabs in the khalifat of Omar. Ferdoosee lived at the court of Mahmood, sultan of Gheznee, in whose library he found the annals of Persia, collected by Yezdegird, which had been saved from plunder by Saadvekly, and presented to Omar as an invaluable MSS. which he ordered to be translated into the language of Abyssinia. From Abyssinia the MSS. found its way to Khorasan. The poet Dukekee began to write a series of poems from these materials, but was prevented by sudden death by the hand of an assassin, when he had done very little, and only begun his work. Ferdoosee was struck at his death with the thought of succeeding him, and communicated it to his friends at Toos, particularly to Sheikh Mahommed Mashook, the high priest, who approved his plan, and gave the poet his blessing, and presented him to Abu Munser Assagien, the governor; and when he died, Arsalan Haris, his successor, received an order to send Ferdoosee to Gheznee. Ferdoosee's first poem produced at Toos was the war between Feridoon and Zohak; the second, on his arrival at court, was Rustum, and Sohrab, which fixed him in Mahmood's favour, and defeated the projects of his jealous rivals, Unsuree, Ferokee, and Asjudee; Mahmood ordered a thousand deenars to

be paid the poet for a thousand verses, (about four hundred guineas,) but Ferdoosee unfortunately delayed his acceptance for the present, in order to take it in one sum, when he should have finished his sixty thousand distichs. Envy and jealousy did all in their power to work the ruin of Ferdoosee; all engines were employed for this purpose. Meymundi, a Sunnite, objected to him as a follower of Ali; and the difference of sect of the poet and the vizeer increased the mutual hatred of both parties. Ferdoosee had, however, lived to be seventy years old, and in the month of February, Spendarmuz, on the 25th day of the 374th of the Hegira, finished his poems, and asked for his promised gratuity. The sultan ordered him 60,000 gold deenars, which the vizeer sent him in silver derhems, of twenty to a gold ducat, or deenar. The poet, enraged, gave the 60,000 pieces of silver on the spot to the bearer, the keeper of the bath, where he was at the time, and a fruit-seller who happened to attend. Ferdoosee, finding the sultan exasperated by the whispers of his enemies, threw himself at the monarch's feet, who received his submission. This, nevertheless, could not reconcile him to his misfortune, and he resolved to show that his spirit was not humbled, nor his pride checked.

He therefore took his leave without asking permission, and changing his note from panegyric to satire, sent by the hand of Ayez, who was commissioned to present it to Mahmood after his departure, a bitter invective against the king, in which he tells him that when he shall be forgot, Ferdoosee shall enjoy immortality.

FERDOOSEE'S EPIGRAM

ON

MAHMOOD.

HAPPY is he
Who tastes the sea
Of Mahmood's liberality.

No shore appears
To excite his fears,
Obstruct his view,
Or cause emotion ;
'Tis all one blue
Unbounded ocean.

Into this sea
I dived, ah me !
But found, alas ! no pearl ;
'Twas not the sea's,
But Fortune's fault,
No pearl I caught,
That false deceitful girl !

SATIRE ON MAHMOOD;
BY FERDOOSEE.

SEE, see, how liberal are your beggar-kings !
Speak truth, and scorn reward from meaner things.
Unjust for truth 'tis falsehood to impute,
As faith by base aspersions to dilute.
Far better sure on earth the vilest thing,
Than without God, or prophet, is a king.
Mahmood, I see, nor reason has, nor sense,
A royal heart without munificence.
No good he'll do of slave that's born so low,
Tho' from his loins full many a Sultan flow.
To raise the worthless to conspicuous light,
Is with the dust of earth to clog the sight,
It is to bend the straight, yourself to harm,
And in your breast the poisonous asp to warm.
If you transplant the tree with bitter fruit,
And if in Paradise deep sink its root;
And, when it moisture wants, in gentle rill
The purest honey on its stalk distill,
Still, still, its fruit will ever acrid be—
Of bitter taste to all eternity.
If the crow's egg, as black as night in face,
Under the bird of Paradise you place,
And all the while that she incumbent brood,
Feed her with heav'nly figs, divinest food;
Give her to drink from Selsebeel's pure font,
Nor let her egg the breath of Gabriel want;

A crow she still will bring for all this pain,
 And make the heav'nly peacock's labour vain.
 Take but the common viper from the hedge,
 Lay him to sleep mid roses on a ledge;
 And whilst he sportive lies upon the brink
 Of springs immortal, let him freely drink,
 Friendship for thee with him will never dwell,
 But make with deadly teeth your body swell.
 If from the waste an owl the gard'ner bring,
 And make his bed upon the rose of spring,
 As soon as his young plumes begin to shoot
 He'll to his native waste return, and hoot.
 All creatures, as our Prophet truly sings,
 Back to themselves commanding nature brings.
 If with the venders of perfumes you dwell,
 Your garments will of perfum'd odours smell.
 Through colliers if you pass, in black array,
 Nought but the colliers' black you'll bring away.
 From bad that bad should come is no surprise,
 Of darkness night to strip all power defies.
 No wash can change the Ethiopian's skin,
 A wicked father gets a child of sin.
 Lord of the world, if noble were thy mind,
 To foster learning thou had'st been inclined;
 Thou would'st have listen'd to the voice of fame,
 When monarchs honour'd the poetic name,
 Nor thus my fortunes ruin'd at a blast;
 But eye of favour on my works have cast.
 O thou that kings beneath thy feet hast trod,
 Mahmood! if me thou fearest not, fear God;
 Why did'st thou rouse the genius of my heart;
 Strikes then my sword no terror to thy heart?

FERDOOSEE'S HISTORY,

CONTINUED.

THE author of the Shah Nameh, the poet of Persia, Hassan Ben Scharf, Ferdousee, wrote the annals of the kings of Persia in sixty thousand distichs, or one hundred and twenty thousand lines, at the request of sultan Mahmood, son of Sebechtegin, who gave him a drachm of silver for each distich, which so irritated the poet, that he changed his stile, as we have seen, and composed a satire against his patron. He died at Toos, his native country, whither he had retired from court, about the year 411 of the Hegira, and 1010 of our Lord. This royal work cost the poet thirty years' labour, and it might be said as of Menage's Dictionaries, with much more justice, *Il n'a mis que trente ans a les composer.* The Shah Nameh has been justly considered by the best judges as the most astonishing production of the east, and fairly deserves the panegyric given to an oration of Demosthenes by Lord Hardwicke, who, on

being asked which of the λόγοι he liked best, answered, the longest. So with the Persian, his poem is the longest, and the best, of all his predecessors, contemporaries, or successors. His poem is historical, or a history of Persia in verse, founded on the legends of the ancient Persians, versified, as was the practice in early times, by Menssoor Eekakee, who died an unnatural death by the hand of a slave, and left his work unfinished, and soon forgot.

Eekakee ezu bukht berkushté shood,
Bedest eekee bindo berkushté shood,
Bereft ou daeen, namé nagufté mand,
Chunan bukht beedar ou khufté mand.

To give an idea of the nature of the Persian, I shall translate literally.

‘Eekakee withdrawn from his fortune, (*i. e.* deserted by his good-luck,) by the hand of a slave was withdrawn from life.’ If you say afflicted by fortune, was killed by the hand of a slave, the poetry is all evaporated; that is, the mechanism of the distich is destroyed;

—— ‘omnis
Effusus calor,’ et versus fit musa pedestris.

N. B. Berkushten means to retire, recede; berkushté, broken, afflicted, wounded, dead.

The second distich says—‘ he departed ; and although much was owed him his history remains unspoken of, so that his fortune, which once was awake, remains asleep for ever.’ Elichmar, a learned Dane, who studied medicine and Oriental literature at Leyden, and died at that University in 1639, first started the opinion, afterwards taken up by Frederick Wahl, in 1784, that the German and the Persian had a common origin. Elichmar corresponded with Archbishop Usher, and sent him, as we are told by Sir James Ware in the life of Usher, a MS. list of the kings of Persia, which falling into the hands of the blessed Puritans, in 1645, at St. Donates, in Wales, has never since been heard of. This is no serious loss* to the readers of the Shah Nameh, where it is said that Tahmuras, the third of the eleven Pershdadian kings, who reigned about eight hundred years before Christ, and was called Nejeeb, glorious ; Risavend, indefatigable ; and Dive-bend, chain of demons, or subduer of the jin, or genii, learned to write from Gouaeesh, the chief of the conquered demons, in all languages,—ché, whether of the Syrians, Arabians, Parthians,—ché, whether of

* Because there are still four tarikhs of the Persian dynasties. See Note ult.

the Turks, Chinese, Pehlevi, Indians, Egyptians, or Moors of Barbary. In the Muntekhub, or abridgment of the poem of Ferdoosee, we read, Guieend Tahmuras ra vizeeree bood dana, u alam—that Khosroo, as he is called in the original, the king, they say had a very learned vizeer, who assisted his master to conquer the Deeves and Peries, that is, the magicians, or learned men of the day, and advised him to commute their punishment for the discovery of their art of reading and writing, and accordingly:

Nuwishten bekhosroo beeamookhtend,
Dilesh ra bedanesh berafrookhtend.

They taught the king to write;
They fired his heart with knowledge.*

—— — ferum victorem cepit, et artes
Intulit agresti Irania.

Hor. Ep. ii. l. 157.

The heroick annals of Ferdoosee comprise the traditions of the Persian monarchs from Caiumeras, first king of Iran, to Yezdegird, the last, whose era begins 632, ten years after the Hegira, when he, Yezdegird, was murdered, and the

* They, the Mazanderans, taught him to write not to one, but thirty people: ché that is Syriac, Arabic, and Persian, Roomee, Tazee, and Parsee, etc. etc.

dynasty extinguished by the followers of Mahomed.

When Ferdoosee was disgraced, he blew away all the praises he had lavished on the ungrateful Mahmood, and dipped his reed in vinegar and gall. The immortal poet is not however a solitary instance of transition from base adulation to censure and bitter reproach. Hafiz also complains of his patron's demerits, and his own blighted hopes of reward from the king of Yezd. Ferdoosee with all the fire of Homer in single parts fails in the great whole.

‘Infelix operis summa, quia ponere totum
Nesciit.’

Hor. A. P. v. 34.

Traditions, legends, and episodes, not always clear and distinct, of the same Afrasiab and Rustum, from time immemorial and the remotest ages, form a poem, or string of fables more like the frittered tales of Ovid's *Metamorphoses*,* than the one and unbroken story of the *Iliad*, or *Odyssey*.

* ‘Ovid's *Metamorphoses*.’ The metamorphoses of Seeavush, son of Cai-Kaus, into a plant; and of Furhad, into an orange tree, are alluded to by Hafiz, see the Persian, p. 21 of *Persian Distichs*, 1814. Hafiz says also in another place, you may as well look for good faith, as for the Seemurgh, and Keemeea, the Philosophers' Stone.

Perhaps the best use we could make of the Shah Nameh would be to translate it into prose, and make a version something between Pope and Cowper, more literal than the former, and less tame and inanimate than the latter. We have a specimen of a translation in part by Champion which does not always transport you with the fire and magic colouring of the original, or shock you with the boldness of Hobbes, or the infidelity of Pope; yet it leaves the English reader nevertheless unconvinced of the transcendent powers of the Persian poet, and certain only that when he contemplates Champion he is looking on the wrong side of the tapestry. To remedy these defects you ought to be as good a poet as the one you translate, and understand his language as well as your own; but as this is not to be expected, except some great bard of our own would spend seven years at Schiraz, and condescend to become a translator, yet some service may be rendered to the Persian student by a faithful version, and an index to the original, explaining the principal words on which the poetic meaning depends.

CHARACTERS IN THE SHAH NAMEH.

Afrasiab or Farsiab.

A name composed of perré aseea aub, the sails of a water-mill. Afrasiab was the sovereign of Turan, and a Scythian or Turk by birth. He reigned twelve years in Persia, 700 years before Christ, in the place of Noozer, whom he killed when he took possession of his country.

The reign of this monarch, Ferdoosee says, may be compared to a dark night which covered Persia till the sun of the royal house arose on that nation. The acts of Afrasiab extend through centuries, and he is killed by a Rustum, 150 years after he invaded Persia, a general of Cyrus the Great. The fact is, that there were many of the name, as there were of Cyrus, and other monarchs from Hercules to Cæsar.

Isfundear

Was the son of Gushtasp, and grandson of Lohrasb, of the first dynasty of Persia: he was called Roueen, ten body of brass; he killed Argiasb, son of Afrasiab, and was himself slain by the Persian Hercules, Rustum.

Rustum.

Rustum was one of the Duwasdeh, or twelve champions of Persia or Iran, chosen by Cyrus Kai Khosroo to fight twelve, named by Afrasiab king of Turcomania, or Turan, in order to decide the boundaries of the two empires. The Persians proved victorious; in consequence of which the Turks ceded the country to the southward of the Oxus, or Gihon. See the *Tarikh Jehan Ara* under Cai Kobad, in whose reign Rustum the son of Zal is said to have flourished, when the Oxus was the boundary of Iran and Touran. Epitome of history of Persia, p. 15, Sir William Ouseley, 1799, London. There is a difference however in the chronology. Rustum is said to have been the general under Cai Kaus, (Darius the Mede), and his successor Cai Khosroo, (Cyrus), and by others, under Gush-tasf, or Kishtasp, Darius Hystaspes; but as he was killed by Bahman, Cai Ardeshir, Dirazdest, Longimanus, son of Isfundear, he must have been very old when he was drawn into the ambush that proved fatal to him, had he served under Cai Kaus; his father Zal lived under Cai Kobad, father of Cai Kaus, and was a celebrated hero, and a very old man, which his name in after times was used to signify.

Cai Kaus, son of Cai Kobad, first of the second dynasty of Caianian kings, 559 years before Christ, was a great astronomer, and often ascended into the heavens on the wings of a fabulous bird, that was, as Ferdoosee explains it, on the young of an eagle, peché ukab. Now as ukab means particularly a black eagle, here is an allusion to night, when the king's spirit soared aloft to count the stars, which he was resolved to do. Heman akhteran serbeser beshmerem. All the stars one by one do I number.—

Shahnameh.

N. B. One of Cai Kaus's names was Nimurd, no mortal, or, as we say, Nimrod. Simon, in his *Onomasticon*, p. 472, 4to. not understanding this, derives it from Nin Marad, the son of rebellion; which shows pretty strongly the use of the dialects of the Hebrew. See Genesis c. x. v. 8. In the Syriac version, Nimurd, nun, mem, resh, daleth, is a giant; in the Arabic, a tyrant, or demigod, who believed himself immortal.

Mazanderan.

Mazanderan, the ancient Hyrcania upon the Caspian Sea, was so called from the town of the name near which Kai Kaus fought long and often with Afrasiab, king of Turkestan, who imprisoned Kai Kaus in Mazanderan, and

kept the king there in durance vile till Rustum delivered him. Ferdoosee says the tradition was in his time, that Nimurd and Kaus were one and the same person, 'Shaneedem Ké Nimurd Kaus bood.' I have heard that Nimurd was Kaus. The demons of Mazanderan were Magi, or learned men, like those of the court of the Chaldean king Beltschatztzar; but the Mazanderans, who taught Tahmuras thirty dialects, went far beyond the Chaldeans, since they could not read the writing on the wall in Samaritan. This I consider as a proof of a poetic licence which was taken without mercy by the great Persian author, who could not distinguish the signs of the times, and attributed to the ages of his heroes, the discoveries of their successors.

Jemsheed.

Jem, the son of Housheng, was surnamed Sheed, splendor. He is said to have built Istakhar, of which, what remains are forty pillars, generally called Tekht i Jemsheed. In his reign a coasting trade was carried on as in the days of Solomon:

Guzar Kerd ez an pes bekishtë ber aub,
Zékushwur bekushwur berāmd shetaub.

Then a passage was made in boats on the water, and they coasted expeditiously from province to province. This was done in Solomon's time, 1000 years before Christ.

Zohak

Was the fifth king of the Peeshdadian dynasty, and the son of a sister of Jemsheed, his predecessor, or more probably a Tazee of Arabian origin, son of Uluan, called by the Persians Mardas. The cruelty of Zohak drove his subjects to rebel, and to favour the insurgent Gao, a blacksmith of Jspahan, whose two sons had been put to death by the tyrant. Gao raised the standard of rebellion, and made his leather apron, akhtera gaweean, which became a royal banner, and was adopted by Fereedoon; and he himself might have passed from general to sovereign, but for his modesty, which prompted him to look for the rightful heir, and, having found him, to place the crown on his head with his own hand.

Fereedoon

Seventh of the first dynasty, with the aid of his general Goa, routed in a pitched battle on the day of the autumnal equinox mihirgian, the

usurper Zohak, and ordered the apron of his deliverer, who first raised the insurrection against the tyrant, to be studded with precious stones, and held for ever sacred. The kings who followed Fereedoon continued to enrich the banner till it grew to be of enormous value, and then fell into the hands of the Arabs at the battle of Cadessia, during the khalifat of Omar, in the 15th of the Hegira, when Yezdegird fled, and the Persian monarchy was ended at a blow.

Fereedoon of the lineage of Jemsheed was the son of Abteen, as he tells us in the Shah Nameh.

Menem poor an'neek dil Abteen,
Ké begrift Zohak-ez Iran zemeen.

‘I am the son of Abteen, of benevolent heart;
I am he who drove Zokah from the land of Iran.’

Fereedoon parted his kingdom between his three sons, and gave Salm all to the west, Tour all to the east, and Eerij all that lay in the centre of his dominions, with the prerogative of royalty, and the privilege of treasure. This partition displeased the elder brothers, and they resolved to remove the object of their jealousy, and accordingly made war on Eerij, defeated him, cut off his head, and sent it to Fereedoon in the retreat he had chosen after his abdication in

favour of his sons. Fereedoon on having the head of Eerij thrust into his eyes,

Heu puer Iranus capitisque injuria cari!

grew outrageous, like Lear, at the ingratitude of his children, and sought revenge by marrying the daughter of Eerij to a prince of his own house, from which marriage he lived to see Menucheher arrive at years of discretion sufficient to head an army, defeat Salm and Tour, and slay them both with his own hand.

Menucheher

Was the grandson of Eerij, his surname was Feerooz—victorious, happy, august—titles that belonged to him when he began to reign. Zal, the son of Saum Neriman, surnamed Zer, from the colour of his hair of golden hue, was the father of Rustum; and these three, Saum, Zalzer, and Rustum, under Manucheher, Bahaman, and Afrasiab were the most celebrated heroes of Persia. Saum acquired the title of hero of two worlds; was lieutenant-general of the whole extent of the eighth king's dominions of the dynasty of the Peeshdadians, and died under the reign of the 17th Afrasiab of the same dynasty. He

exposed his son Zalzer, because he suspected him not to be his own offspring on account of his white eye-brows, but afterwards relented, and took pity on his son, sought him out, and educated him under his own eye, and taught him never to despise his enemy, however mean in appearance, since the smallest rivulet might swell into a torrent that would carry away with irresistible force a loaded elephant.* Zalzer drove Afrasiab, king of the Turks, from Persia, and crowned Zav, the son of Tehmasp, the last king but one, Gurshasp, of the Peeshdadians, or first dynasty. The second dynasty was the Caianian. Under Lohrasp, the fourth king, Nebuchadnezzar, Balthasar, Cyrus, and Sennacherib were governors of Babylonia. Zalzer was imprisoned by Bahaman, Cai Ardesheer, or Artaxerxes Longimanus, the Ahasuerus of Scripture, according to certain passages in Tabari, whom Ockley calls the Livy of the Arabians. He escaped from his confinement, and married Roodabeh, daughter of the governor of the Caboulستان, and begot Rustum; then fell again into the hands of Bahaman, who put him to death.

The second part of the Shah Nameh of Ferdousee begins with the history of Gushtasp, and Asfendear. Gushtasp having sent messengers

* Note from the Gulistan of Sadee.

to Rustum with orders which were not complied with, at length sent his son to reduce the rebel to obedience, which brought on the famous duel between Asfundear and Rustum, in which the latter triumphed over the charmed body of his adversary, that could no longer resist his arrow when tipped with a feather from the Seemorgh's wing, a fabulous bird that had presided at Rustum's birth, and over the education of his father.

The exposition of Zal, the son of Saum Nerimar, on Mount Elburz, near Hamudan, in Persia, remarkable for its temples of the Magi, and nurtured by a Seemurgh, is an imitation of the stories of Jupiter and the goat, Romulus and the wolf. Zal having been restored to his father by his keeper, the griffin or eagle, was sent in process of time to be governor of Cabul, where he meets the king, who invites him to his palace, which he declines, on account of the connexion subsisting between Mihrab and Zohak. The king however says so much of the beauty of Zal, that his daughter Roodabeh becomes enamoured of the governor of Cabul.

The version of Champion, to whom we owe much for beginning a good work, is by no means exact; and from its nature and plan, of sometimes including a distich in one line, cannot always

express the sense of the original in its full extent, or convey any notion of the peculiar genius of Persian poetry. In order to enable the reader to judge of the fidelity of the translation I here lay before him, I shall subjoin the Persian in a verbal index with the meaning of the words affixed to each in the Roman character.

THE DIRGE
AND FUNEREAL PROCESSION
TO FEREEDOON,

*With the head of his son Eerij, murdered by his brother Tour,
and Soolm, from the sixth book of the Shah Nameh.*

OF finest turquoise they prepare a throne,
And set the diadem with precious stone.
The king in haste the elephant ascends,
And his lov'd son to meet with joy contends.
When, lo! as onward they their pageant urged,
A camel from the cloud of dust emerged;
On whom a piteous mourner sat unblest,
Loud in lament, his heart with grief oppress'd.
A coffin, deck'd without with gold all o'er,
Within with China's painted silk, he bore;
In which wrapt up the head of Eerij lay.
Ah me! the mourner cried, ah me, the day!
Till sighs and sobs his strangled breath arrest,
And falling tears the labouring heart attest.
Fore Fereedoon he stood in squalid grief,
And bow'd submissive to the wretched chief.
The chest he opens, where the head reposed,
And from his accents, horror was supposed.
With heart of stone the curtain he withdrew,
And pale and mangled Eerij came to view.
The king fell back confused in senseless stare,
Whilst piece by piece the sable vest they tear.
Black were the cheeks, the eyes in white enchased,
The contrast show'd all hope was not effaced.

The king return'd, and met the soldiers' eyes;
 His heart bleeds fast, afresh his spirit flies.
 The standard broke, and the gay colours torn,
 Dark was the hero's cheek, of radiance shorn.
 The elephants in black all scatter'd stand,
 Veil'd in blue coifs the sad Arabian band.
 The infantry their heads with dust besprent,
 Clad in night's hue, in dismal pageant went;
 And to inflame the heroic heart with grief,
 They show'd the hair and armour of their chief;
 The head a ball appear'd in silken case,
 Wrapt up in many a fold, unseen the face.
 Think not that chance and fortune are thy own,
 No constancy in her was ever known;
 The love she brings to enmity's allied,
 And never permanent unless defied.
 If as a foe with kindness she embrace,
 Or as a friend she flatter to the face;
 In every case advice I give, beware,
 Love of the world is to the heart a snare,
 When from its intercourse a spot you gain,
 With pity's purer love wash out the stain.
 Now to the grave the trunkless head is born,
 By Fereedoon the wretched and forlorn.
 'Twas on the festive day for Persia's son,
 When Eerij from his father Persia won.
 That to the royal throne the head he brought,
 And pictur'd in his mind the son he sought;
 Here, and at the fountain's glittering shower,
 The graceful willow, and the rosy bower,
 The cypress-grove, and tulips gaudy train,
 From morn to eve he rang'd, and rang'd in vain;

Ne festive freedoms heard, of joy no cry,
 Dumb was its fountain, and its channel dry.
 Then furious flings black dust against the skies,
 The planet Saturn and the Fates defies,
 With sharpest knives his wounded flesh lays bare,
 Floods from his eyes lets fall, and tears his hair.
 In his own blood his jewell'd belt imbrues,
 And grief by force, and violence subdues.
 Then fires the palace, and the throne consumes,
 And to the flames the rose and cypress dooms,
 With undiminish'd rage without alloy
 For ever closes up the eye of joy.
 Before him as his son's pale head he laid,
 Thus to the God omnipotent he pray'd:
 Almighty power! from whose commanding will
 Vengeance ensues, if but a grapestone kill,
 O view this head of life amerc'd lie low,
 Fraternal hands and impious struck the blow,
 The body too, by jealous hate inflam'd;
 Devour'd like lions, and wild beasts untam'd.
 Hear, O just God, a wretched father's prayer;
 O let the knawing worm their entrails tear!
 And pierce their hearts with holes, while yet alive,
 More numerous than the honey-insects' hive!
 Of thee, great God, from earth's high summit hurl'd
 I ask protection from a faithless world.
 Grant me to see some one from Eerij seed
 Arise, for prowess fam'd and martial deed,
 Then heap the earth upon my aged head,
 And let me lie in peace among the dead.
 Thus midst his royal suit he wept and groan'd,
 And they their wretch'd king with tears bemoan'd.

MIHRAB'S

DESCRIPTION OF ZAL.

—
THUS Mihrab to the fair inquirer said:
He, like a cypress, lifts his beauteous head,
Bold to the world himself he dauntless shows,
And unsubdued by age, he tramples foes.
A living picture he, with dextrous reins,
When on the plains his courser he restrains,
When from the balcon every turn we see,
And view his prancing steed curvet with glee.
His lion-heart, and elephantine hand,
Make love of labour like the Nile expand.
As in the crucible the gold is spread,
So in the field of battle lie the dead.
Upon his ruddy cheek the purple light
Of youth awakes, with fortune's radiance bright.
As with fell venom water dragons rage,
He too can like a crocodile engage,
The earth's polluted with a crimson flood,
And gory poniards stream with waves of blood.
White is his hair, from which some augur ill,
Of disposition bad, and wicked will:
White is his hair, that meaner souls deceives,
But with the generous marks of virtue leaves.

The picture Mihrab draws of Zal touches the
heart of Roodabé in the most sensible manner,

and fires her with the love of the hero. Zal had been described by Mihrab to Seendokht, Roodabé's mother, who related the whole to her daughter.

At Mihrab's tale Roodabé's visage flush'd,
And like the red pomegranate colouring blush'd,
Full of the fire of love for Zal she glow'd,
And her whole heart and soul on him bestow'd;
All other thoughts to strong desire give place,
For him whose charms her love-sick mind embrace.

Roodabé declares her passion for Zal to her attendants.

To you, guides and companions of my youth,
Who know from whence I am, I speak the truth;
That all my soul on fire, with hasty step
Tumultuous seems at once to heav'n to leap;
Burnt with the love of Zal my flaming heart
In dreams by night lies wounded with his dart.
By day, by night, where'er in house I dwell,
His image on my heart my blushes tell.
By none but thee was I with passion fir'd,
Pure passion, ah! by thee alone inspir'd.
Ah! what exemption from misfortune's train,
Could any pledge from thee for me obtain!
Some remedy I want, some sweet relief
For heart and soul consumed by fire of grief.

The declaration of her passion offends her companions, and they endeavour to make her

check her ardour.—This produces no other effect than indignant expostulation in her answer, and she replies in a tone of displeasure :

To them with look askance, and downcast eye,
She rais'd her voice in anger to reply.

When cruel stars to vex my heart were sent,
If changed to bright ones how can I repent?
Sweet rose ! flower of the sun that turns to me,
How praise this rose of roses on the tree !
Though he who holds your heart your senses cheat,
With pain and grief, no honey is so sweet.
Not Czar, or China's Fo, no lordly Khan,
Or proudest name in regions of Iran,
Or higher still, I ask, no—let my dower
Be Zal, the son of Saum, whose arm is power.
He is to me of happiness the whole,
Perfect alike in body and in soul ;
Let no idea in my heart remain,
And but of him no sweet remembrance reign.
'Tis not from seeing, what I feel is nam'd,
From hearing only 'tis, my heart's inflam'd.
'Tis not on face, or hair, I found my choice,
But on what's less and less, fame's slender voice.

These expostulations convince her attendants, and win them over to her opinion, that Zal was the only man for her. Now he had been already made acquainted with the charms of Roodabé, and confessing his weakness owned himself to be smitten, and sensible of her transcendant beauty.

This of course led to a mutual introduction of the lovers. He had been told that she was, as Ariosto has described Alcina,

Di persona era tanto ben formata
Quanto ne finger san pittori industri;

that is, he had had a minute and particular description of her person, as in the following lines :

A VIRGIN fair behind the curtain stands,
Whose visage like the brilliant sun expands.
Like cypress tall, her front and body shine,
With rosy cheek as Paradise divine.
Her head with musk perfum'd, as apple round,
With fettering ringlets is in circles bound.
Her mouth and lip pomegranate's ruby dyes,
Her bosom white the jasmine-flower belies.
Her eyes, as daffodils the garden grace,
Her eye-lash is the curtain of her face.
Her arched brows are bows that arrows dart,
Whose barks when tasted musky charms impart.
In manner, form, embellishment, desire,
She's all you believe of Paradise entire.

On hearing this, he becomes enamoured, and wishes for an interview, since he, as well as Roodabé, had fallen in love, like Desdemona from report of the Moor's prowess. The meeting accordingly takes place.

Now he descends from arched rooms on high,
 To the spread seat beneath the canopy.
 Like royalty to house inlaid with gold
 The lovers come, and conversation hold.
 Zalzer astonish'd stood with wondering stare
 At the fair tresses of her matchless hair,
 Locks that new light, by skill attir'd, afford,
 Kiss'd by her feet, and by her steps adored.
 Gems deck her head, pearls in her ear-rings swing,
 And gold brocade exhibits flow'rs of spring.
 Her cheeks two tulips are on jasmine laid;
 Curls within curls adorn her lovely head.
 Zal too in splendid dress, and royal pride,
 Sat in the circle by the fair one's side,
 Upon his sword gay flow'rs their odours shed,
 And rubies in a crown went round his head.
 At sight of him the maid to joy inclin'd,
 Freed from the fears she pictur'd in her mind.
 Then seem'd to her all other heroes bold,
 Like stones of common earth compar'd with gold.
 The splendour of his cheek her soul illum'd,
 The more she look'd the more her heart consum'd.
 With sweet salute, and sportive they embraced,
 As if a lion fierce a kid had chased.
 Damsel, as cypress tall, than musk more sweet,
 Thy lily-bosom doth my senses cheat,
 Fair maid, when Menuchehr our loves shall hear,
 His sore displeasure, and his rage I fear.
 He in ferocious anger will not fail
 Me like a savage demon to assail.
 But death for thee I scorn, who art my whole,
 Life of my life, and essence of my soul.

The God above who made earth's canopy
 From his high seat will tell me if I lie.
 Thus the fair Roodabé to him replied:
 By pure religion's hold to faith allied,
 No prince, I vow, and God himself attest,
 But thee I'll have, though towering 'bove the rest,
 Great Zal, celestial warrior, who alone
 To me deserves the diadem and throne.
 Save Saum, Lord of the heart, as of the soil,
 Who bears bright glory's scars in battle's toil.
 Love nature was, 'fore all record of man,
 Desire and will of more extended span.
 Thus whilst they talked morn rose upon the hall,
 And chased the darkness from the palace wall.

At the return of the dawn the lovers wept
 and separated. Zal tells his father that he is in
 love with Roodabé; Saum is with difficulty re-
 conciled to his son's indiscreet passion, which
 Seendokht soon finds out, and informs her
 husband, who becomes furious on hearing it,
 and threatens to kill his daughter. In the mean
 time Menucheher learns it, and apprehensive
 of an union between Zal and the lineage of
 Zohak, orders Saum into his presence, and gives
 him a command against Mihrab, with orders
 for his final destruction. Saum prepares to exe-
 cute the royal mandate. Zal reasons with his
 father, and obtains leave to be the messenger of
 a letter from him to Menucheher; in which he,

Saum, expatiates on his services in killing a serpent that had laid waste the country.

Saum speaks.

HAD I not been the signal of the fight,
 And drawn men after me with main and might,
 When to engage my toil and strength I gave;
 The noisome beast had made the land a grave,
 Who bound the hills and plains as with a girth,
 And desolation spread upon the earth.
 Whole cities arm'd by day from ward to ward,
 And terror seiz'd upon the mighty guard.
 The purer air, as far as eye could ken,
 Became of tainted pestilence the den.
 Not e'en the Kergesh scap'd the dragon's fire,
 But fell a victim to his baleful ire.
 The crocodile, like water drawn, was led,
 And th' eagle as by arrow shot fell dead.
 Both man and beast lay low depriv'd of breath,
 As if the world had trampled them to death.
 And when I saw nor power nor rank remain,
 But all consum'd, and by the monster slain;
 With strong and pure intent to heav'n allied
 I cast all fear, and every care aside;
 I buckled on my zone for martial deed,
 And vaulted on my elephantine steed.
 Like Gao on the monstrous beast I hung,
 A shield and bow upon my arm I slung,
 And like a wounded dragon rush'd to death,
 In sharp contention with empoisoning breath.

With tongue like some dark tree erect and round
 The monster stood, his jaw upon the ground;
 When now on me his blood-stain'd eyes he stuck,
 With piercing cry he hiss'd aloud, and struck,
 The city, like the bow I wore, with flame
 Half circled round, to me dear friendly name,
 Like the dark ocean seem'd, and 'fore my eye
 To roll its smoky volume to the sky.
 Nought I soon learnt but th' adamantine dart
 Could wound the monster's throat in any part:
 I quickly shot, obedient to the thong
 The arrow's point tied up the hydra's tongue.
 Again I struck him on the lip, and note
 Of frightful howling issued from his throat.
 When on one side down dropp'd his coiled tongue,
 And pendent from his mouth divided hung.
 Thrice in his jaw I struck the monster home,
 From whence flow'd fast much bloody froth and foam;
 My way lay in a path of small extent
 Where poison'd air in narrow strait was pent.
 By power divine and God's peculiar grace
 I rous'd the astounded people of the place.
 Like Gao, I the beast of life bereaved,
 And at a blow the world's fam'd mountain cleav'd.
 I split his head, an elephantine pile,
 Whence poison flow'd like water from the Nile;
 Bent down to earth, and doom'd to rise no more
 The land all round was delug'd with his gore.
 The bursting torrents laid whole regions waste,
 And sleep and still repose from hamlets chas'd.
 The million songs on their deliverer sing,
 And shower down gold and gems on Saum their king.

This eloquent and meritorious praise of himself could hardly fail to obtain consent to the prayer of the petition; and Zal, in consequence of his father's success, returns to his mistress, and is married.—Roodabé brings him a son, and Roostum is ushered into the world under the auspicious aid of the same Seemorgh, or bird of enormous size, thirty times as large as a common griffin, that nursed his father.

It has been observed by Sir William Ouseley in his *Epitome of the Ancient History of Persia*, that Ferdoosee's heroick poem, or collection of poems on the monarchs of Iran, afford more useful information to the Persian Antiquary than many of the prose compositions of the several tarikhs, or histories, which he enumerates; not excepting the great chronicle of Tabari, the most ancient and most excellent of all, originally written in the ninth century in Arabic, and now existing only in Persian; containing a general history of the Asiatic world from the creation; the Persian and Arabian annals, with the records of the Jews. This famous work goes through the great dynasties of Iran, from Caiumuras, or Kiumers, to Yezdejerd; that is, from the first king and founder of the Peeshdadian dynasty, or government of

legislating monarchs, including Assyrian, Babylonian, Median, and Persian, to the Molk al Akhir, or last king, who was put to death in the 32d year of the Hegira, and the 652d of Christ. Kiumers is the first king mentioned in Ferdoosee. Caiunuras—son of Dulaved—son of Ameen—son of Arfakhshad, the son of Sam, the son of Noah, to whom be peace. His surname was Ghilshah, or king of clay, like Adam, who was named from the ground, out of which he was made.

Champion translated eight books of Ferdoosee, and proposed to give an epitome of the rest, containing the atchievements of Rustum, Sohrab, and Isfundear, in a number of lines equal to the Iliad; but on account of the length he excuses himself from a faithful interpretation of every distich.

Book the First.

The contents of this book may be called the struggles of Kiumers, and his son Seamuck, to keep themselves on the throne, against the repeated attacks of the demons, or rebellious subjects, in one of which Seamuck is killed. Kiumers laments his loss bitterly, and replaces him by Hoshung the son of Seamuck, who kills the

rebel who killed Seamuck. Kiumers, in a pitched battle, routs the demons, and dies.—The poet moralizes.

Book the Second.

Men begin to cultivate the earth, to dig into its bowels in search of minerals.—The Magi arise.—Hoshung is delineated—his policy—his attention to useful arts—his institution of fire-worship.—The loom is first used in his reign.—The poet's reflections.

Book the Third.

Tahmuras, the enchainers of demons, assembles the learned, who address him on the subject of his future government.—Improvement on Hoshung's plans.—The vizeer pourtrayed.—He seizes on the leader of the demons, whose followers choose another captain, and march against Tahmuras.—Are routed, and offer to submit.—Arts introduced by them.—Tahmuras dies.

Book the Fourth.

An angel appears to Jemsheid—he, in consequence, confines the demons—assembles the

various sects, and assigns them different departments—introduces building—erects a magnificent palace—grows proud, and fades in glory and piety—perishes by the artifices of Eblis, who instigates Zohak, son of Mordaz, king of Arabia.—The nobility of Iran desert their king, and go in crowds to the standard of Zohak.—Jemsheid meets Zohak.—The royal army flies.—Zohak marches to Iran—debauches Jemsheid's sisters.—Zohak, in a dream, sees three warriors, who tell him his future fate—he convenes the sages to interpret his dream.—The sages prognosticate.—Fereedoon is born, and concealed—nurtured by a cow.—Zohak tries to find out his place of concealment.—Fereedoon escapes to the hill of Elburs.—Zohak levels the house where Fereedoon had been hid.—Gao complains that his son had been seized.—Is ordered to attest the excellence of the government—refuses—flies to Fereedoon—is well received.—The apron of the blacksmith of Ispahan is raised as a standard of the people, and becomes the banner of the empire.—Fereedoon marches to Bagdad and Jerusalem—seizes the fort by surprise—is placed on the throne of Zohak—destroys the magicians.—Zohak, who had marched to Indostan, returns—is taken, and confined in Dumavend.

Book the Fifth.

Fereedoon, seated on the Kyanian throne, makes a progress through his dominions—redresses injuries and corrects disorders—sends Jundal to find three virgins for his three sons.—Jundal demands the daughters of Cyrus.—Cyrus, though unwilling to comply, seems to assent.—Jundal returns.—The princes go into Arabia to Cyrus.—An attempt to destroy them by magic fails.—Fereedoon, in the disguise of a dragon, sounds his sons—is pleased with the youngest—calls the three, Tour, Salm, and Eerij; and Cyrus's daughters, Arzu, Mah, and Behee—consults astrologers concerning their future fate—gives to Salm Greece; to Tour Turan; to Eerij Iran.—The sons set out for their respective dominions.

Book the Sixth.

Salm plots against the king.—Tour is averse to rebel—accedes at length to his brother.—A messenger is dispatched to Fereedoon with crimination and complaints.—Eerij offers to go as a mediator.—Fereedoon consents without approving.—His brothers meet him—kill the heir

of Iran, the best possession, and send his head to their father.—Fereedoon bewails his lost son.—A daughter of Eerij is married to Poshung, a nephew of the king.—Menucheher is born.—As soon as he can bear arms a force is collected.—Salm and Tour are alarmed, and offer to make submission, which is rejected.—The armies meet.—Salm defies Menucheher.—Cyrus, the Arabian, harangues the forces.—An engagement follows.—Menucheher kills Tour, and sends his head to Fereedoon.—Salm retires to a fortress.—Karun leads a chosen band against him—gains admittance into the fort by the ring of Tour as a passport—plants the standard of Gao on the walls during the night.—Sherowy marches to the gates on seeing the standard.—Kakoo, grandson of Zohak, approaches.—The troops engage.—Menucheher, the young prince, kills Kakoo in single combat.—Salm dies, and his army submits.—Menucheher returns.—Fereedoon retires, and Menucheher is crowned.—Fereedoon dies.

Book the Seventh.

Menucheher addresses his troops.—Saum makes a speech.—Zal is born, and exposed by his father.—Is saved by a Seemorgh, and edu-

cated.—Saum goes to Elburs, where Zalzer is given up to his father by his nurse and guardian-bird, who presents him with a feather, which in any great emergency he is ordered to burn.—Zal travels to Kabul, and falls in love with Roodabé, the daughter of Mihrab.—Roodabé described.—She having heard of Zal's beauty, contrives to meet him, and a mutual declaration of love ensues.—This connexion, on account of the probability of Saum's disapprobation, is by the nobles discountenanced.—The king is consulted, who addresses the Magi.—They prognosticate the birth of a hero from the union of Zalzer and Roodabé.—Saum consents.—Menucheher is displeased, and orders Saum to attend, who relates what he has done for the country in slaying the hydra.—The king orders him to lay Mihrab and his cities low.—Saum marches—meets his son.—Saum writes to Mihrab, and gives Zalzer the letter.—Mihrab is enraged, and threatens to dispatch Roodabé; but is prevented by Seendocht her mother, who goes to Saum and gains his consent to the marriage; then comes back to Mihrab.

Book the Eighth.

Zalzer goes to Iran—is well received at the

court of Menucheher.—The sages foretell the birth of Rustum from the union of Zal and Roodabé.—Zalzer is questioned by the sages, and resolves their enigmas.—Menucheher orders a field-day, in which Zalzer exhibits his powers.—Zalzer leaves Iran, and sends to Saum an account of his success.—Great rejoicing in Kabul.—Zal arrives in Saum's camp, who announces to Mihrab their design of marching to Kabul.—Zal and Roodabé are married.—Zal is distressed at the illness of Roodabé when the child quickens.

—— ‘incipiunt magni procedere menses’ ‘infans vitam init, et maternorum viscerum latens onus’ matrem prægravat:—

‘The roses fly, and all her beauty fades.

* * * * *

She sinks—and all her senses fail.’

Zal is distracted—burns the feather.—The Seemorgh appears, and directs a magical operation to be performed.—The queen is revived—and Rustum, like Macduff,

‘Is from his mother's womb untimely ripped.’

The little hero is carried in procession.—Saum's address to Rustum.—Rustum's reply.

Menucheher, having reigned 120 years, abdicates in favour of Nodoorz, in the tarikh of Jean Ara called Nuzer, and surnamed Azadeh.—Afrasiab invades Persia—imprisons Nodoorz and destroys him, because Zal had defeated Afrasiab's army.—Zal and Rustum remain firm in Kabul.—They engage Afrasiab, and Rustum takes Afrasiab prisoner, who, nevertheless, gets away from him.—The Turks retire across the Oxusa, and a peace is signed.

After Afrasiab came Zav, son of Tehmasp, in the tarikh of Jean Ara, who made the canal in the province of Diarbekir of Aub-i-zav, or the waters of Zav. He reigned five years, and was followed by Gurshasf, who closed in six years the Peeshdadian race.

Cai Kobad,

the first of the Caianian kings, reigned 100 years; and in his time the river Jeehoon was the boundary between Iran; and Touran, or the Oxus, parted Persia and Tartary; and Rustum, the son of Zal, flourished. Cai Kaus succeeded his father, Cai Kobad, and was imprisoned in attempting to conquer Mazanderan, from which Rustum and his famous horse Ruksh delivered him more than once. Rustum falls in love with

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the prince of Sumancan's daughter, and marries her: his wife is delivered of a son named Sohrab, who, an adult, makes Goord Afreed, an Amazon, his prisoner, and finds out her sex, is enamoured of her person, and lets her go. Goord Afreed had endeavoured to rescue Hujeer, a servant of the Persian government, when she was overthrown by Sohrab. Sohrab asks Hujeer, his prisoner, how he should know Rustum, his father, that he might avoid fighting with him, being of opposite sides in the conflict. Hujeer, however, misleads him, by saying only that Rustum was a chief that accompanied Cai Kaus from China. The armies engage, and Sohrab fights with his father; Sohrab tries during the engagement to discover if it be Rustum, and is misinformed.—Sohrab is victorious, and throws Rustum to the ground, and gives him his life, on Rustum's urging that it is not the custom in Persia to take advantage of the first fall.

Rustum's Speech to Sohrab, who was in the act to dispatch him.

As on the ground he lay, he thus address'd

The youth, O be it on your mind impress'd!

Thou that the roaring lion dost appal

By sword, and mace, or by the noose enthal,

Than yours, our manners different colours take,
 As ornaments for pure religion's sake.
 That those who first their enemies o'erthrow,
 Should spare, though urg'd by hate, the final blow.

In consequence of this appeal to the laws and customs of Persia, Sohrab, with great magnanimity, permits Rustum to rise and retire. Sohrab then makes an attack on another part of the army, where, being met again by Rustum, they engage ferociously, and Rustum comes off conqueror, and finishes by killing his own son without knowing it. When he became acquainted with the crime he had involuntarily committed, he bewailed with bitterness the enormity of his misfortune, that, after having widowed so many, he should at last have unchilded himself; yet he permitted his grief to receive some extenuation by the reflection, that he who had opposed him so long, and with so much bravery, was a part of himself, consoling himself like Cato:

‘ Thank Heaven! my boy has done his duty.’

Here Sohrab, and not Rustum, is the poet's hero; Rustum degrades himself by not answering to his name when he is questioned, since Ferdoosee makes him deny that he is Rustum.

He said, I am not Rustum, I contend,
 Nor do I from the stock of Saum descend;
 For he's a hero, I much less, I own
 Nor wealth, nor royal residence, nor throne.

The conflict between father and son will serve
 to give an idea of the spirited manner of Fer-
 doosee upon so trying an occasion.

LIKE a fierce elephant incens'd with wine,
 Sohrab rush'd forward from the battle's line;
 And many a man, and many a troop pursues,
 Fast bound, and tangled in his fatal noose.
 On Sohrab's fair proportions Rustum gazed,
 Oft of his late defeat with thoughts amazed.
 When Sohrab saw his mortal foe returned,
 Within his heart his youthful spirit burned,
 And thus he spake: 'Scaped from the lion's paw
 Com'st thou within the circle of his claw.
 And now from horse descended on the plain,
 The hour of dread assault drew nigh again;
 For wrestling now, the head and shoulder placed,
 They grasp with eager hand each other's waist.
 Whoe'er he be that feels rude chance's shock
 Must yield like wax, though he were hard as rock.
 From night to morn, from morn to night they fought,
 With fierce contention each the victory sought.
 Sohrab's high head, hands that to conquest tend,
 Seem'd now repining fortune to offend;
 The wretched Rustum turn'd, and, clasping round
 Young Sohrab's body, bent him to the ground;

And there he lay without the power to rise
 Like one deserted, whom the gods despise.
 Though there he lay by Rustum's lion arm,
 Fears, that he'd rise again, the chief alarm.
 And with the rage that fury could impart,
 He plunged the unsheath'd dagger in his heart.

Rustum, who begins first to be mentioned in the reign of Cai Kobad, exists still under Cai Kaus and Cai Khosroo, during a period of 200 years; so Afrasiab, the Scythian, or Turk, by birth, who invaded Persia, in the time of Nuzer, in the first dynasty of the Peeshdadian kings, was slain by Zalzer and his son Rustum, about 150 years after the conquest of Persia by the first of the name, which shews that there were many Rustums and many Afrasiabs; and that the celebrated warriors on the side of Iran, and the side of Turkestan, assumed the names that had already conferred renown on the first possessors, and promised immortality to all future occupiers. This was a spur to great actions, an incentive to heroic deeds, and a tower of strength to succeeding generations.

In the reign of Cai Kaus, Afrasiab makes hostile incursions, and Seavush, son of Cai Kaus, arms to repel the enemy. The Persians obtain advantage, and force the Turks to cede Soghd, Samarcand, and Bokara, as the price of—

adjustment. Afrasiab gives hostages for the maintenance of peace; but Cai Kaus refuses to ratify his son's treaty, and Seavush, in a rage, goes over to Afrasiab, marries his daughter, and trusts himself with his enemy, who, after a time, listens to the insidious tales of Kershooz, and rids himself of his son-in-law. Peeran, whose daughter was married to Seavush, intercedes for the pardon of Zeringees, the wife of Seavush, and the daughter of Afrasiab, and takes her to his own house, where she brings forth Cai Khosroo. Cai Kaus, sorry for his obstinacy in refusing to ratify Seavush's treaty, sends Rustum with an army into Turkestan, where he slays Peel Ism, the champion of the Turks, wounds Afrasiab, and drives him out of his dominions, and reigns seven years in his stead; then lays the country waste, and returns into Persia. In the course of the war, when any difficulty occurs, any hard knot, Rustum is always sent for to untie it; wherever he joins a routed army, it is sure to rally and conquer in turn, with him at its head.

The progress of hostilities is now and then stopt by an interlude; such as the story of Peezun gives rise to, who had fallen in love with Afrasiab's daughter. Georgeen had envied him the command given by the king Cai Kaus, and led

him to the abode of this Armida, where, like Achilles, he lay concealed in the lady's apartments, ingloriously withdrawn from the business he was sent on, till he was discovered by Kioshooz, and finally released by Rustum.

WITH hasty steps he came, and soon surprised
The unknown hero, as he lay disguised ;
At sight of Peezun quickly he recoiled,
And his stirr'd blood with indignation boil'd,
To see his chief encircled in a line
Of troops, of slaves, with harp, and song, and wine.
So Peezun midst the fair ones came to view,
Moist were his drunken lips with vinous dew.
When Peezun Kioshooz saw approach from far,
He sought, and found no implement of war ;
Ah me ! he cries, now is the bitter hour,
That leaves me destitute of strength and power.

As the war goes on new episodes arise ; among other things an interesting relation is made of the single combat of the twelve champions of Turan, in which they are routed, and Peeran is killed, because he would not buy his life with dishonour, and accept disgraceful terms for the boon of existence.

Duwasdeh rokh, twelve Heroes chosen by Cai Khosroo.

TOOR and Iran in battle close arrayed
Opposing meet with hatred unallayed,

With rancour in their hearts long lines they trace,
 Between the combatants a narrow space:
 With sword and hanger, noose and knotted mace,
 They crush the strong, and fugitive they chase.
 Arm'd at all points the eager horsemen run,
 While clouds of rising dust obscure the sun.
 O'er Turan's head the skies revolving lour,
 And heavily bring on its evil hour;
 Whilst happy Persia's lordly star ascends,
 And to its aid protecting radiance sends.
 Against the power of Heaven exists no cure,
 Vain without it is strength, that can't endure.
 Now Peeran saw the fatal hour at hand
 Impend upon him by divine command.
 'Gainst fortune's changes yet he firmly stood,
 And struggled with the ever shifting flood.
 The leaders now advance upon the spur,
 And skilful archers to their bows recur;
 Thick fly the arrows, as when autumn's breeze
 Drives the fall'n leaf, and fades the dying trees.
 Of poplar made an arrow Goodorz drew,
 That pierced the iron-stone 'gainst which it flew;
 The steed his rich caparison bemoan'd,
 Shot in the breast he stagger'd, and he groan'd;
 Peeran was shook, and with resistless force
 Roll'd on the earth, and fell beneath his horse.
 His right arm broke in two, he turning round
 Rose up with pain, and stood upon the ground;
 Against misfortune he no longer strove,
 Dark hovering clouds, and unpropitious Jove.
 With pain and grief from Goodorz now he fled,
 And scarce with running reached the hill's high head;

If perhaps to stand some cause his foe might find,
 And press his flying victim had declin'd.
 Goodorz with pain his fallen state perceiv'd,
 And for his fate with tears afflicted griev'd
 At fortune faithless, cruel, and unkind,
 Awake to mischief, and to merit blind.
 Illustrious hero, whither thus, and why
 On foot, like hunted beast, do'st from me fly?
 Nor friend, nor guard thou hast, nor steed,
 Why thus deserted at thy utmost need?
 Where is thy glory, where thy conquering bow,
 Where of thy gold and pearls the glittering show?
 Thou that wert once Afrasiab's prop and might,
 Whose sun is set in dark oblivion's night;
 On thee hangs fate's inevitable dawn,
 And from thee fortune has her face withdrawn.
 In this thy ruin'd state I safety bring,
 Let me but bear thee living to the king,
 He'll pity sure, when Peeran's name is told,
 And I, like thee, am grown both gray and old.
 Then Peeran quick to Goodorz thus exclaimed,
 O that from me it came be never named!
 However wretched my last end may be,
 Let it not close in basest infamy!
 Full long enough, thank Heav'n, I've 'scaped the grave,
 Think'st thou I'd longer live,—and be a slave?
 Born in this world to die by God's own will,
 To me 'twas given, to thee what's worse, to kill.
 The end of life is death without appeal,
 If by ill-chance I die no shame I feel.
 Now Goodorz, circling half the hill in vain,
 Sad and dejected soon returns again;

And now on foot walks on, and now stands still
 To meditate on Heav'n's revolving will.
 With shield before him, and short spear in hand,
 On the flat mountain's top he takes his stand;
 Him Peeran spied apparent from afar,
 Quick from his seat sprung up the prince of war,
 And quick his dagger, like an arrow true,
 With certain aim against the chief he threw.
 Goodorz soon felt the wound the weapon gave;
 Then with averted face began to rave,
 And with his massive spear the foe t' assail,
 That burst the chains of Peeran's coat of mail,
 And jarr'd the head, and through the shoulder past,
 And then descended to the heart at last.
 Blood from the mouth, life from the body flow'd,
 And in one instant left the soul's abode.

After the death of Peeran, Cai Khosroo begins to carry on war with Afrasiab; Cai Khosroo was the son of Seeavush, the son of Cai Kaus, he was surnamed Humaoun, and his mother was Ferankis, the daughter of Afrasiab. He pursues and slays Afrasiab with his own hand. Cai Khosroo makes Jihoom, son of Afrasiab, king of Turan, retires, and dies, after reigning sixty years. (See the Tarikh Jean Ara.) Zal and Rustum go on to fight and conquer, whilst Goodorz, Toos, Pureeboorz, and Geo, die accidental deaths, and perish in the cold.

*War between Afrasiab, King of Tartary, beyond the Oxus,
and the three Persian Kings, Cai Kobad, Cai Kaus, and
Cai Khosroo, which last slew Afrasiab with his own
Hand, about the Year 520 before Christ.*

WHEN Earth's high Lord appeared upon his seat,
Saum prostrate kiss'd the ground before his feet.
As from his ivory throne Menuchehr rose,
His head, with precious stones adorn'd, he shows;
With kindness and with courtesy to greet
The chief, he plac'd him on the royal seat.
He ask'd for those fierce wolves, of war the ban,
Of all the Caspian coast Mazanderan.
Much did he ask, and anxious much inquire,
Answers Saum gave to his inquiring sire:
O King, may'st thou for ever life enjoy,
And no dark jealousies thy soul annoy!
In that gigantic city I have been,
Where sounds, like lion's roar, the battle's din;
Arabian steeds in running they excel,
And Persia's bravest troops in fighting well.
The troops they Segsar call, like monsters form'd,
You'd think them tigers into men transform'd.
When fame announc'd my name, their maddening brain
With rage fermented, and their heads grew vain.
With clamour they vociferate the man,
And noise and tumult through the city ran.
The armies move, the day in clouds is dull,
Before the hills, behind the vales are full;
Fear on my soldiers fell, and anxious care
On me, lest terror might their hearts ensnare.

Though countless death my club had dealt around
 My men could never pass the hostile bound.
 I come, and bruise their helmets with my mace,
 And all the beauty of their cheeks efface.
 Bold as a wolf to lead, Saum's grandson came,
 As cypress tall, Kerkavi was his name.
 From Zohak's line by mother was his birth,
 To him as dust were princes of the earth.
 Where'er he set the battle in array
 Fear ting'd our cheeks, and courage ceas'd to sway.
 'Twas then I raised my club, and at a blow
 I op'd a passage thro' whole ranks laid low.
 My horse rush'd on with elephantine force,
 And the earth waved like Nile's expanded source.
 The dastard troops grew bolder at the sight,
 And forward spring determin'd for the fight.
 Kerkavi heard my voice, and saw my mace
 Deal blows around with unremitting pace;
 Then like a furious elephant my steps pursues,
 Prepar'd to fight, or throw the twisted noose;
 For me he meant the knot to tie 'twas clear,
 I saw the hazard and the danger near.
 My hand I fill'd with royal bow equipp'd,
 Of poplar made, with steel my arrow tipp'd.
 My arrows flew like eagles from the bow,
 Like flames I shot them at the mighty foe.
 I thought to split the head itself in twain,
 And drive the helmet through the yawning brain.
 When like an elephant a push he made,
 And brandish'd in his hand an Indian blade.
 Nor malice black, great King, nor envy pale
 Weigh aught against thy fortune in the scale;

No powers on earth thy worshippers alarm,
 Beneath thy shadow they repose from harm.
 When the King heard the words the chief exprest,
 High as the moon he rais'd his royal crest;
 Then bade the cheering goblet flow with glee,
 And saw a world from envious malice free.
 Then Saum resumed: Hills trembled as he trod,
 And ask'd defence as from a vengeful God.
 Impatient he, and I as coolly stand,
 And wait till he come nearer to my hand.
 And there, as he approached, with body bent,
 And arm extended from my horse I leant,
 Then seized his belt, and with a lion's force
 The brave reluctant warrior I unhorse,
 And plunge my dagger in his falling corse. }
 Thus low Afrasiab fell, an abject thing!
 And fled the routed host without their king.
 On every side, both hill, and dale, and plain,
 The earth was full of foot and horsemen slain.

A VERBAL INDEX,
PERSIAN AND ENGLISH.

Ferdoosee's Epigram on his illiberal Patron.

1 Khujesté, <i>happy</i>	ké, <i>that</i>
der, <i>on</i>	zedem, <i>I made</i>
ké, <i>whom</i>	ender, <i>in</i>
Mahmood	an, <i>it</i>
zablee, <i>liberality</i>	nedeedem, <i>I saw not</i>
dereeast, <i>sea is</i>	derr, <i>a pearl</i>
chegooné, <i>any</i>	gunah, <i>fault</i>
dereea	bukht, <i>fortune</i>
kanra, ké anra, <i>for to it</i>	menest, <i>mine is</i>
kerané, <i>shore</i>	een
peeda, <i>apparent</i>	gunah
neest, <i>is not</i>	dereea, <i>of sea</i>
ché, <i>whatsoever</i>	neest, <i>is not</i>
gawitha, <i>plungings</i>	

Ferdoosee's Satire on his Patron Mahmood.

Kerem, <i>generosity</i>	zeguftar, <i>from words</i>
been, <i>see</i>	hek, <i>truth</i>
benezdeek, <i>near</i>	wam, <i>debt</i>
Shah, <i>King</i>	geer, <i>hold, take</i>
fakeer, <i>poor</i>	2 né, <i>not</i>
bekooee, <i>speak out</i>	neekoo, <i>fair</i>
u	bood, <i>were</i>

- huk, *truth*
 nihan, *concealed*
 dashten, *to hold*
 be, *with*
 khashak, *abject, refuse*
 iman, *faith*
 ber
 embashten, *to sprinkle,*
 dilute
 3 besheree, *a messenger,*
 servant, any thing vile
 bé, *good*
 ez, *than*
 shehreear, *monarch*
 cheneen, *such*
 ké, *who*
 né, *neither*
 keesh, *religion*
 dard, *has*
 né, *nor*
 ayeen, *morals*
 né
 deen, *faith*
 4 khund, *understanding*
 neest, *is not*
 mer, *to*
 Shah Mamoodra
 ké beenem, *I see*
 dilesh, *his heart*
 mania, *averse to it*
 joodra, *liberality*
 5 perestar, *slave*
- zado, *born*
 neeaced, *cannot come*
 bekar, *to work a good*
 work, perfection
 eger, *although*
 chend, *many*
 bashud, *he be*
 peder, *father*
 shereeur, *prince*
 N. B. Mahmood was the
 son of Sebectighin, the
 slave of Alpteghin, the
 slave of Ahmed, son of
 Ismael, second sultan of
 the Samanides.
 6 Ser, *head*
 nasezaeean, *unworthy*
 ber, *to*
 efrashten, *extol*
 bood
 khak, *dust*
 der, *in*
 deedo, *eye*
 embashten, *to sprinkle,*
 to fill
 7 ser, *point*
 rishté, *thread*
 khooeesh, *own*
 kem, *crooked*
 kerdén, *to make*
 ast, *is*
 bejeeb, *in bosom, Arabic*

	enderoon, <i>within</i>		meewé, <i>fruit</i>
	mar, <i>serpent</i>		telkh, <i>bitter</i>
	perwurden, <i>to nourish</i>		bar, <i>fruit</i>
	ast		awurd, <i>brought</i>
8	direkht, <i>tree</i>	11	u
	ké		ger
	telkh, <i>bitter</i>		beezet, <i>egg</i>
	oura, <i>in its</i>		zagh, <i>crow</i>
	seresht, <i>nature</i>		zelemet, <i>darkness</i>
	geresh, <i>if it</i>		serisht, <i>complexion</i>
	der		nehee, <i>put</i>
	nishanee, <i>plant</i>		zeer, <i>under</i>
	bebagh, <i>in garden</i>		taus, <i>peacock</i>
	behisht, <i>paradise</i>		bagh, <i>of garden</i>
9	ger, <i>if</i>		behisht, <i>paradise</i>
	ez	12	behengam, <i>when in time</i>
	jooee, jooeebar, <i>bank</i>		an
	kheldesh, <i>eternity, it</i>		beezet —
	behengam, <i>in time</i>		perwerdenesh, <i>to bring</i>
	aub, <i>of watering</i>		forth it
	bé		z
	beekh, <i>root</i>		anjeer, <i>fig</i>
	angubeen, <i>honey</i>		jennet, <i>paradise</i>
	reezee, <i>pour on</i>		dehee, <i>give</i>
	u		erzanesh, <i>confer on it</i>
	shuhud, <i>honeycomb</i>	13	dehee, <i>bestow</i>
	nab, <i>pure</i>		abesh, <i>water on it</i>
10	seranjam, <i>at last</i>		ez
	goher, <i>substance</i>		cheshmet, <i>fountain</i>
	bekar, <i>virgin</i>		Selsebeel
	awurd, <i>brought</i>		der
	heman, <i>always</i>		an

- beezet
 dem, *breath*
 der
 dehed, *cause to give*
 Jebreeeel, *Gabriel*
 14 heman, *always*
 awurd, *brought*
 beezet, *egg*
 zagh, *of crow*
 zagh, *crow*
 berd, *makes*
 renj, *labour*
 beehoodé, *vain*
 taus, *peacock*
 bagh, *of the garden*
 15 u
 ger
 efaeera, *viper*
 z, *from*
 rahesh, *road his*
 dehee, *take*
 meean, *mid*
 gul, *rose*
 aramgahesh, *place of*
rest for him
 dehee, *give*
 16 bekamest, *to his desire*
 eger, *if, although*
 rishté, *line-bent accord-*
ing to
 jan, *of mind*
 kenée, *provide, make*
for him
 u
 ger
 sherbetesh, *drink, A.*
 z
 ab, *water*
 heewan, *life*
 kenée
 17 nekarded, *not make*
 bedeen, *for this*
 terteeb, *arrangement, A.*
 yar, *friend*
 too, *of thee*
 kund
 akybet, *at last*
 zaher, *poison*
 der
 kar
 too
 18 u
 ger
 beché, *young*
 jughdra, *of the owl*
 baghban, *gardener*
 z
 weerané, *desert*
 ard, *bring*
 sooe, *towards*
 boostan, *garden*
 19 nisheemen, *nest*
 kend, *make*
 sheb, *night*
 nihal, *sucker, young plant*
 gulesh, *rose for him*

- seher, *dawn*
ké
dehee, *give*
jilwé, *a bed*
ber, *on*
sumbulesh, *hyacinth,* 23 u
him
- 20 choo, *when*
roozee, *a day, time*
pur u baul, *wings*
peedu, } *expand*
kend, }
heman, *ever*
gunj, *corner*
weerané, *desert*
mawee, *mansion*
kend, *make*
- 21 hedeas, *saying*
peember, *apostle, pro-*
phet
negeshtest, *is not idle*
red, *bad, to be reject-*
ed, A.
shood
her, *every*
shee, *thing*
rajia, *returning to, A.*
asil, *origin*
khood, *own*
- 22 bamber, *through amber*
ferooshan, *sellers*
eger, *if*
begusaree, *you pass*
- shood
jamé, *garment*
too, *of thee*
hemé, *all*
ambaree, *amber*
- ger
begusaree
nezd, *near*
enkisht, *coal*
ker, *workman*
ezoo, *from him*
juz, *except*
seeahee, *blackness*
né, *not*
yabee, *find*
diger, *other*
- 24 z
bed, *bad*
goheran, *substances*
bed
nebashud, *not is*
ajeb, *wonder*
seeahee, *blackness*
neshaeed, *it may not be*
bereeden, *to cut off*
z, *from*
sheb, *night*
- 25 bé, *in*
napak, *not pure*
zado, *son*
nedareed, *you will have*
not

- ameed, *hope*
ké
Zengee, *Ethiopian*
bé
shusten, *wash*
nekerded, *not make*
sepeed, *white*
Jehandara, *Governor of*
the World
- 26 ger, *if*
pak, *pure*
u
namee, *illustrious*
bedee, *thou wert*
der
een
rao
danish, *knowledge*
keramee, *liberal*
bedee
- 27 shunedee, *you would hear*
choo, *thus*
z, *of*
eenguné, *this sort*
raiee, *dignity*
sekhun, *poetry*
z
ayeen, *manners*
shahee, *of kings*
u
resen, *rule*
kuhun, *ancient*
- 28 negeshtee, *you would*
not turn to
cheneen, *thus*
roozigurem, *my fortune*
tebao, *corruption*
diger, *another*
guné, *manner*
bekarem, *on my work*
nigao, *look on*
- 29 ee, *O*
Shah
Mahmood
kishwer, *kingdoms*
kushaee, *conqueror*
z
men
ger
netersee, *art not afraid*
beters, *fear, be afraid*
z, *of*
Khodaaee, *God*
khezeedee, *excite*
- 30 chera *why*
khater, *genius*
teez, *sharp*
men, *my*
neterseedee, *fearest thou*
not
ez
teegh, *sword*
khoonreez, *blood-thirsty*
men, *my*

*The Dirge and Funeral Procession of the Head of
Eerij to Fereedoon.*

Fereedoon	sakht, <i>prepare</i>
nihadé, <i>turned, placed</i>	heman, <i>also</i>
doo, <i>two</i>	tajra, <i>tiara</i>
deedé, <i>eyes</i>	goher, <i>precious stone</i>
berao, <i>to the road</i>	ender, <i>in</i>
seeah, <i>black</i>	nishakht, <i>fastened, set</i>
u	4 pezeeret, } <i>to meet</i>
kuhhan, <i>priests</i>	shuden }
urz, <i>honour</i>	ra, <i>expecting</i>
wemend, <i>also possessing</i>	beearasté, <i>adorned</i>
shah, <i>king</i>	mecwurood, <i>came</i>
2 choo, <i>then</i>	u
hengam, <i>moment</i>	ram, <i>obedient</i>
berkeshten, <i>to afflict</i>	shukran, <i>assent</i>
shah	khasté, <i>desiring</i>
bood, <i>was</i>	beteera, <i>in the dusk</i>
peder, <i>father</i>	bé
khoo, <i>own</i>	burdend
ez, <i>of</i>	wa
een, <i>this</i>	peel
kee, <i>when</i>	deresh, <i>of his gate</i>
agah, <i>informed</i>	bistend, <i>bind</i>
bood	een
3 hemé	hemé
shah	kishwersh
ez	6 bezeen, <i>seat</i>
tekht, <i>throne</i>	enderoon
feerouzé, <i>turquoise</i>	wa

- | | |
|---------------------------------------|---------------------------------|
| sepah | zer |
| yekee, <i>a</i> | enderoon |
| gerd, <i>dust</i> | perneean, <i>painted China</i> |
| teero, <i>black</i> | <i>silk</i> |
| beramud | nihadé, <i>laid</i> |
| z | ser, <i>head,</i> |
| rao | Eerij |
| 7 heeooné, <i>camel</i> | ender, <i>in</i> |
| beroon | meean, <i>middle</i> |
| amud, <i>came out</i> | 10 aba, <i>wonderful</i> |
| ez | nalé, <i>lamentation</i> |
| teero, <i>black</i> | u |
| gerd, <i>dust</i> | ao, <i>ah</i> |
| nishesté, <i>seated</i> | ba, <i>with</i> |
| ber | rooe, <i>breath</i> |
| wa | zerd, <i>strangling</i> |
| sookooaree, <i>mourner</i> | bé |
| bé, <i>in</i> | peesh, <i>before</i> |
| derd, <i>grief</i> | Fereedoon |
| 8 khuroosheeee, <i>an exclamation</i> | shud, <i>went</i> |
| bezar, <i>with loud lament</i> | an, <i>that</i> |
| wa | shookh, <i>squalid, im-</i> |
| dil, <i>heart</i> | <i>pure</i> |
| sookooar, <i>sorrowful</i> | merd, <i>man</i> |
| eekee | 11 z |
| zer | taboot, <i>box</i> |
| tabootesh, <i>his coffin</i> | zer, <i>gold</i> |
| ender | perdo, <i>curtain.</i> |
| kinar, <i>side</i> | berdashtend, <i>they lifted</i> |
| 9 bé, <i>in</i> | <i>up</i> |
| tabootesh | ké, <i>that</i> |
| | guftar, <i>speech</i> |

- ou, *of him*
 kheero, *confused*
 pindashtend, *heard, understood*
- 12 eekee, *a*
 senkdil, *heart of stone*
 perneean, *painted silk*
 berkesheed, *drew off*
 bereedé, *the cut off*
 ser, *head*
 Eerij
 amud, *became*
 pedeed, *manifest*
- 13 beeftad, *fell*
 pes, *behind*
 Afereedoon
 bekhak, *on the ground*
 seeah, *black*
 ser
 beser
 jamé
 kerdend
 chak, *tare to pieces*
- 14 seeah, *black*
 shud
 rukhan, *cheeks*
 deedgan, *eyes*
 shud
 sepeed, *white*
 ké
 deeden
 diger, *another*
- guné, *kind*
 bunesh, *his ground*
 ameed, *hope*
- 15 choo, *when*
 khosroo, *king*
 ber
 een
 kooz, *breath, moment*
 amud, *came*
 ez
 rah
 cheneen, *heart*
 baz, *afresh*
 kusht, *shock'd*
 ez, *from*
 pezeeret, *meeting*
 sepah, *soldier*
- 16 dereedo, *torn*
 derfesh, *standard*
 u, *and*
 nigoon, *not as*
 kerdo, *in fighting, or assaulting*
 Koos
 rukh, *cheek*
 nam, *of hero, renown*
 daran, *holding*
 berenk, *root*
 ebnoos, *ebony, A.*
- 17 beteero, *in dark*
 seeah, *obscure*
 kerdo, *become*

- u
 rooe, *face*
 peel, *elephant*
 perakendo, *scattered*
 ber, *according to*
 Tazee, *Arabian*
 aspanesh coif, *veil his*
 neel, *blue*
 18 peeado, *infantry*
 sipehhed, *commander*
 peeado
 seeah
 pur, *full*
 ez, *of*
 khak, *earth*
 ber
 ser
 girifted, *took*
 rah, *way*
 19 khuroosheeden, *to in-*
 flame
 pehluwanan, *heroes*
 bé, *with*
 derd, *grief*
 kenan, *making, exhibit-*
 ing
 mooe, *hair*
 u
 bazu, *arm, power*
 ber
 an
 zad, *born to die*
- merdman, *mortal*
 20 bereen, *above this*
 gooné, *form*
 kerdid, *turned*
 bima, *to us*
 choo, *as*
 besipehr, *in a sphere*
 nekhahad, *would not*
 rubooden, *strip off*
 chu, *so as*
 benumood, *show*
 chehr, *face*
 21 mebar, *bear not*
 khud, *own*
 bé, *in*
 mihr, *affection*
 zimané, *world, fortune*
 guman, *opinion*
 né, *nor*
 neekoo, *good*
 bood, *were*
 rusté, *perseverance*
 der, *in*
 guman
 22 choo
 dushmanesh, *enemy*
 geeree, *a conqueror*
 nemareedet, *showed thee*
 mihr, *love*
 weger, *and if*
 doost, *friend*
 geree

- bé
 peesh, *before*
 chehr, *face*
 23 eekee, *an*
 pend, *advice*
 gueem, *tell*
 tera, *to thee*
 men, *I*
 durst, *sincere*
 dil, *heart*
 ez
 mihr
 geetee, *world*
 bebaieedet, *must be to*
 thee
 shust, *snare, net*
 24 seeah
 dagh, *stains*
 dil
 shoo, *wash out*
 ba, *with*
 haee, *Ah! Alas! A.*
 u
 hooee, *affection, A.*
 sooe, *side of*
 bagh, *garden*
 Eerij
 nihadend, *they placed*
 rooe, *face, head*
 25 beroozee, *on a day*
 kuja, *when*
 cheshen, *feast, nuptials*
- shahan, *royal*
 bedee, *prince*
 peeshter, *greater*
 cheshengah, *festival,*
 time, place
 an, *that*
 bedee
 26 Fereedoon
 Ser
 Shahpour
 juan, *youth*
 beeamud, *came*
 bé
 ber
 begrifté, *take*
 tooan, *power, command*
 27 beran
 tekht
 shah
 benishee, *seat*
 benigareed, *he pictured*
 Ser
 Shahra
 nezd
 taj
 awureed, *brought*
 28 ser
 hawz, *bason of fountain*
 shahan
 u
 seroo, *cypress*
 sehee, *strait*

- direkht, *tree*
 gulistan, *rose garden*
 u
 beed, *willow*
 beheer, *beauty*
 29 tehee, *without, deprived* 32 gulishtanesh, *his rose-*
 deed, *he saw* garden
 zazadegan, *of liberties*
 cheshen, *feast*
 shah, *royal*
 bekeewan, *to Saturn*
 berawurdo, *raising*
 gerd, *dust*
 seeah
 30 hemeer
 sookht, *burns*
 bagh, *garden*
 u
 hemeer
 khest, *cuts*
 rooeer, *face*
 hemeer
 reekht, *drops*
 eshk, *tear*
 hemeer
 kund, *tears*
 mooeer, *hair*
 31 meeanra, *middle*
 zunnar, *belt, A.*
 khooneen, *bloody*
 bé
 best
- fikend, *throw*
 atesh, *fire*
 ender, *into*
 seraeer, *palace*
 nishest, *sat, used to sit*
 32 gulishtanesh, *his rose-*
 garden
 berkend, *root up*
 u
 seerooanesh, *his cypress-*
 grove
 sakht, *burn*
 bé
 yekbaregee, *totally, en-*
 tirely
 cheshm, *eye*
 shadeer, *gladness*
 bedookht, *closes up*
 33 nihado, *placed*
 Ser
 Eerij
 ender
 kenar
 Ser
 khooeesh, *he his-self*
 kerdo, *made, become*
 sooeer, *cause*
 karzar, *conflict*
 34 heme
 guft, *cries*
 ee, *O*
 Dawer, *God*

dadkar, <i>omnipotent</i>	rooz, <i>day</i>
been, <i>seeing, seest thou?</i> 36	z
bee, <i>without</i>	dagh, <i>wound</i>
guneh, <i>crime</i>	jiger, <i>heart, liver</i>
kushté, <i>killed</i>	shan, <i>honeycomb</i>
ender	kenée, <i>that is</i>
neger, <i>a grape-stone</i>	azdeh, <i>pierced with</i>
35 bé, <i>with</i>	holes
khenjer, <i>anger</i>	ké
seresh, <i>his head</i>	bekhshaeesh, <i>in the bee-</i>
khesté, <i>cut off</i>	hive
ez	irdebé, <i>cells, A.</i>
peesh, <i>before</i>	eeshan, <i>in their</i>
men, <i>me</i>	redé, <i>order</i>
tenesh, <i>his body</i>	37 hemee
khoordé, <i>devoured</i>	khahem, <i>ask</i>
sheeran, <i>lions</i>	ez
an, <i>that</i>	too
enjumen, <i>company</i>	men, <i>I</i>
dil, <i>heart</i>	ee
herdoo, <i>of both (brothers)</i>	Girdekar, <i>God Almighty</i>
beedad, <i>without justice</i>	ké
zinsan, <i>of man</i>	chendan, <i>more</i>
bé, <i>with</i>	aman, <i>security</i>
sooz, <i>inflammation</i>	Eeabem, <i>I may find</i>
ké	ez, <i>from</i>
her, <i>all</i>	roozigar, <i>fortune</i>
kez, <i>purblind</i>	37 ké
né, <i>not</i>	ez
beenend, <i>see</i>	tukhm, <i>seed</i>
juz, <i>but</i>	Eerij
teero, <i>dark</i>	eekee, <i>some one</i>

bé	bala, over
beenem	bé, well
ber	peemaeedem, dwell, I
een	may remain for ever
keen, revenge	beguft, he spoke
bé, with	een, this
bisté, bound	u
kemer, girdle	begireest, weeps
38 choo, when	chendan, much
beenem, I see	bezar, with groan
chenan, such a one	hemee
zan, from that	ta
supes, after	keea, king
shaeedem, may I be	restesh, his rank
kuja, where	ender
khak, earth	kenar

Mihrab's Description of Zal.

1 Cheneen, thus	2 bé, to
dad, gave	gitee, world
pasekh, answer	diraz, tall
Mihrab	pehloowanan, heroic
bedooee, to him	kerd
ké	bee, without
ee	zalra, age
seroo, cypress	kes, man
seemeen, silver	neeaeed } trampled on
berd, bears	seperd, }
khoob, fair	3 choo, when
rooe, face	dest, hand

- u, *and*
 ananesh, *his bridle*
 be, *from*
 erwan, *balcony*
 nikar, *picture*
 beened, *see*
 ber, } *below*
 zeer, }
 cheen, *turn*
 eeki, *each*
 suwar, *horseman*
 4 dil, *heart*
 sheer, *lion*
 ner, *brave*
 dared, *has*
 wa, *and*
 zoor, *strength*
 peel, *elephant*
 dustesh, *his love*
 bekerdar, *of labour*
 dereeae, *a sea*
 Neel, *Nile, azure*
 5 choo
 der
 kao, *crucible*
 bashed, *it be*
 zer, *gold*
 efshan, *spread, melted*
 bood, *is, was*
 choo
 der
 jung, *war*
 bashed
 ser, *head*
 efshan, *scattered*
 bood
 6 rukhesh, *his cheek*
 surkh, *ruddy*
 manendo, *hanging*
 erghawan, *purple*
 juan, *youth*
 sal, *age*
 u
 beedar, *sport*
 dowlet
 juan, *youth*
 7 bekeen, *with rancour*
 enderoon, *within*
 choon, *as*
 nehenk, *water-dragon*
 bela, *calamity*
 ast, *is*
 bezeen, *so*
 enderoon
 teez, *sharp*
 jung
 azshdeha, *dragon*
 ast, *is*
 8 nishandé, *marked*
 khak
 u
 reegen, *stained*
 bé, *with*
 khoon, *blood*

nishandé	murd, <i>man</i>
khenjer, <i>hanger</i>	aeed, <i>want</i>
aub, <i>water</i>	jouee, <i>ardour</i>
goon, <i>like</i>	10 sefeedee
9 ez	mooesh, <i>his hair</i>
ahoo, <i>fault</i>	nebezeed, <i>reproaches</i>
heman, <i>only</i>	hemee
kush, <i>humour</i>	too, <i>of you</i>
sefeed, <i>white</i>	gooee, <i>speech</i>
est, <i>is</i>	ké, <i>that</i>
mooee, <i>hair</i>	deha, <i>acute</i>
bekooeed, <i>says</i>	fereebed, <i>deceives, is</i>
sekhen, <i>word</i>	<i>false.</i>

Roodabé affected by Zal's Description.

1 Choo, <i>when</i>	per, <i>full</i>
bishneed, <i>heard</i>	ez, <i>of</i>
Roodabé	mihr, <i>love</i>
een, <i>this</i>	Zal, <i>of Zal</i>
guft, <i>saying</i>	ez u, <i>from her</i>
wa, <i>and</i>	door, <i>far</i>
kooee, <i>speech</i>	shed, <i>departed</i>
berafrookht, <i>inflamm</i>	ramesh, <i>her obedience</i>
gulnar, <i>pomegranate</i>	u
<i>flower</i>	khud, <i>self</i>
koon, <i>like</i>	u
kerd, <i>make</i>	bal, <i>heart, mind</i>
rooe, <i>face</i>	3 choo, <i>when</i>
2 dilesh, <i>her heart</i>	begrift, <i>seizes</i>
gusht, <i>becomes</i>	chae, <i>place</i>

khud, own
 arzoeee, desire
 diger, another
 gooné, colour
 ter, soft

shud, became
 bé
 abeen, more beautiful
 u
 khoeee, manner

Roodabé's Declaration of her Love.

1 Bedaneed, you know

u
 her, all, every
 peekh, origin
 agah, informed of
 booeed
 hemé, every
 sal, year
 ba, in
 bukht, fortune
 hemrah, companions
 booeed

2 ké, that
 men, I
 beekhurdem, distract
 myself
 hemchoo, like
 beher, one astonished
 deman, on a sudden, in
 haste
 ezu, from that
 bershudé, mounted

mooj, surge, wave-like,
 tumultuous
 ber, to
 asuman, heaven

3 per, full
 ez, of
 mihr, love
 Zal, of Zal
 ast, is
 rooshen, bright, splend-
 ent

dilem, my heart
 bekhab, in sleep
 ender, in
 andeeshé, thought
 zed, combat, striking
 bekelim, with wound

4 hemé, all through
 khané, house
 sherim, blushing
 ber
 beher, wherever

- | | |
|----------------------------|--------------------------------|
| ou, <i>he</i> | een, <i>this</i> |
| st, <i>is</i> | sekhenra, <i>declaration</i> |
| sheb, <i>night</i> | ché, <i>what</i> |
| u | derman, <i>torment</i> |
| rooz, <i>day</i> | keneed, <i>cause</i> |
| andeeshé, <i>thought</i> | choo, <i>when</i> |
| chehr, <i>face</i> | khaheed, <i>shall</i> |
| ou, <i>his</i> | ba, <i>with</i> |
| st, <i>is</i> | men, <i>me</i> |
| 5 nidanem, <i>know not</i> | peeman, <i>promise, pledge</i> |
| keseera, <i>any one</i> | keneed, <i>make</i> |
| ké, <i>that</i> | 7 eekee, <i>some</i> |
| men, <i>I</i> | charé, <i>remedy</i> |
| jez, <i>but</i> | baeed, <i>must be</i> |
| shuma, <i>you</i> | hemee |
| ké, <i>who</i> | sakten, <i>warm, A.</i> |
| mihr, <i>love</i> | dil, <i>heart</i> |
| baneed, <i>made</i> | u |
| u | janem, <i>my soul</i> |
| hem, <i>also</i> | ez, <i>from</i> |
| parsa, <i>chaste</i> | renj, <i>sorrow</i> |
| 6 kenoon, <i>A.</i> | berdakhten, <i>to turn</i> |

Roodabé's Expostulation.

- | | |
|---------------------------|--------------------------------|
| 1 Ber | tabeed, <i>turning, turned</i> |
| eeshan, <i>them</i> | rooey, <i>face</i> |
| eekee | u |
| bank, <i>voice</i> | bé |
| berzed, <i>raised</i> | khabeed, <i>lowered</i> |
| bekhishm, <i>in anger</i> | cheshm, <i>eye</i> |
| bé | 2 dil |

men	dar, <i>lord-possessor</i>
choo	u
shud	bood
ber, <i>under</i>	der, <i>in</i>
sitaro, <i>star</i>	jiger, <i>heart</i>
seeah, <i>black</i>	shood, <i>were</i>
chegooné, <i>how</i>	derd, <i>pain</i>
tawan, <i>to be able</i>	ou, <i>his</i>
shad, <i>glad</i>	z'enkubeen, <i>than honey</i>
booden, <i>to be</i>	pushter, <i>better</i>
bemao, <i>under the moon,</i>	5 né
<i>a bright star</i>	keeser
3 bé	nekhaham, <i>desire not</i>
gul,	né
sheker, <i>sweet as sugar</i>	Fahfoor
u	Cheen
angéh, <i>then</i>	né
ou, <i>he</i>	ez
gul	namdaran, <i>illustrious</i>
khór, <i>the sun</i>	Iran
ast	zemeen
eger, <i>yet</i>	6 né
ché, <i>how</i>	balae, <i>above, higher</i>
gul	men
ez	poor, <i>son</i>
gul	sam
setoodé, <i>praised</i>	Zal
ter, <i>fresh</i>	ez
ast	ou
4 kira, <i>to whom</i>	ba, <i>with</i>
her	zooee, <i>an arm</i>
ké	sheer, <i>lion</i>

u	men
ba	meeareed, <i>bring</i> (no)
ketef, <i>shoulders</i>	yad, <i>remembrance</i>
u	9 mera, <i>for me</i>
bal, <i>body</i>	mihr
7 gersh, <i>felicity in him,</i> <i>in having him</i>	ou
peer, <i>old</i>	dil
khanee, <i>lover, deceiver.</i>	bé, <i>at</i>
Arabic	deedo, <i>sight</i>
yu, <i>or</i>	guzeed, <i>selected</i>
juvan, <i>young</i>	né, <i>not</i>
mera, <i>to me</i>	an, <i>he</i>
ou, <i>he</i>	doostee, <i>a love</i>
bejaee, <i>complete, perfect</i>	ez
ten, <i>body</i>	shuneedo, <i>report</i>
ast	guzeed, <i>chosen</i>
u	10 ber
ravan, <i>soul</i>	u
8 jus, <i>except, only</i>	mihr
ou, <i>him</i>	banem, <i>I build</i>
her, <i>any</i>	né
kez, <i>of</i>	ber, <i>on</i>
ender, <i>in</i>	rooe, <i>face</i>
dil, <i>heart</i>	u
men, <i>my</i>	mooe, <i>hair</i>
mebad, <i>let there not be</i>	bé
ez, <i>of</i>	sooe, <i>side, partially</i>
ou, <i>him</i>	khurd, <i>little</i>
jus, <i>but</i>	gestemesh, <i>turn I to him</i>
ber	mihr, <i>love</i>
	jooee, <i>desiring</i>

A Description of Roodabé.

- | | | |
|---|-----------------------------|---------------------------------|
| 1 | Pes, <i>behind</i> | seeb, <i>apple</i> |
| | perdo, <i>a curtain</i> | semeen, <i>silver</i> |
| | ou, <i>she</i> | mushkeen, <i>musk</i> |
| | eekee, <i>a</i> | kemund, <i>circle</i> |
| | dokhter, <i>virgin</i> | seresh, <i>her head</i> |
| | ast, <i>is</i> | geshté, <i>turned, made</i> |
| | ké, <i>whose</i> | choon, <i>as</i> |
| | rooeesh, <i>face of her</i> | helkét, <i>ring</i> |
| | choo, <i>like</i> | pae, <i>foot</i> |
| | khoorsheed, <i>sun</i> | bund, <i>bound</i> |
| | rooshen, <i>shining</i> | 4 dehanesh, <i>her mouth</i> |
| | ter, <i>fresh</i> | choo |
| | ast, <i>is</i> | gulnar, <i>pomegranate</i> |
| 2 | zi, <i>from</i> | u |
| | ser, <i>head</i> | leb, <i>lip</i> |
| | ta, <i>unto</i> | nardan, <i>juice and grains</i> |
| | meeanesh, <i>her middle</i> | of the <i>pomegranate</i> |
| | bekerdar, <i>in polish</i> | zisemeen, <i>of jessamine</i> |
| | aaj, <i>ivory</i> | beresh, <i>her bosom</i> |
| | berukh, <i>with a cheek</i> | resté, <i>full grown</i> |
| | choon, <i>like</i> | u |
| | behesht, <i>paradise</i> | nardan |
| | u | 5 doo, <i>two</i> |
| | bé | cheshmesh, <i>her eyes</i> |
| | bala, <i>height</i> | besan, <i>like</i> |
| | choo, <i>like</i> | doo |
| | saj, sabin, <i>cypress</i> | nergis, <i>narcissuses</i> |
| 3 | ber | bagh, <i>garden</i> |
| | u | muzshé, <i>eye-lashes</i> |

teergee, <i>darkness, black</i>	ez
perdo, <i>curtain</i>	musk
ez	naz, <i>blandishment</i>
pur, <i>full of leaves</i>	7 behisht, <i>paradise</i>
nagh, <i>elm</i>	ast
6 doo	ser, <i>end</i>
abroo, <i>eye-brows</i>	ta, <i>to</i>
bisan, <i>like</i>	ser, <i>end</i>
keman, <i>bow</i>	arasté, <i>adorned</i>
keraz, <i>arch</i>	bé
ber	khoe, <i>manner, tournure</i>
u	bé
tooz, <i>bark, or papyrus,</i>	araeesh, <i>embellishment</i>
<i>wrapped round bows</i>	u
<i>for ornament</i>	khasté, <i>desire</i>
poosheedo, <i>clothed</i>	

The Meeting between Zal and Roodabé.

1 ferood, <i>down</i>	khané, <i>house</i>
amud, <i>came</i>	zerengar, <i>gilded</i>
ez, <i>from</i>	amudend, <i>they come</i>
kakh, <i>palace, vaulted-</i>	bedan, <i>for</i>
<i>room</i>	mujles, <i>conversation</i>
bulend, <i>high</i>	shav var, <i>king-like</i>
bedest, <i>to the seat of</i>	amudend
<i>honour</i>	3 shekift, <i>astonished</i>
enderoon, <i>within</i>	enderoon, <i>within</i>
dest	maned, <i>remain'd</i>
shakh, <i>branch</i>	pes, <i>then</i>
bulend, <i>lofty</i>	Zal
2 sooe, <i>side</i>	zer

- bedan, *with*
 mooee, *hair*
 bala
 u
 an
 mooee
 fer, *beauty, grace*
 4 behishte, *a paradise*
 ber
 arasté, *adorned*
 pur, *full*
 z of
 noor, *light, splendour*
 perestendo, *worshipper,*
adorer
 ber
 pae, *fool*
 u
 der
 peesh, *superior*
 hauer, *brightness*
 5 aba
 bado
 u
 took, *collar*
 u
 ba
 kooshwar, *ear-ring*
 zi, *on*
 dee, *cloth of gold*
 u
 goher, *gem*
- choo, *like*
 bagh, *garden*
 behar, *spring*
 6 doo
 ruchsareh, *cheeks*
 choon
 laleh, *tulips*
 ender, *on*
 semen, *jasmine*
 ser, *head*
 jad, *ringlet*
 u
 zulfesh, *her locks*
 shiken, *curl*
 ber, *in*
 shiken, *curl*
 7 heman, *so*
 Zal
 ba, *with*
 fer, *splendour*
 shahinshahy, *royal*
 nisheshté, *sitting*
 ber
 mao
 ba
 ferhee, *dazzling beauty*
crown'd
 8 hamaeel, *sword belt on*
his shoulder
 eekee
 desté, *nosegay*
 ender, *in*

- beresh, *bosom*
zeeakoot, *with jewels*
surkh, *red*
efseree, *a crown*
ber, *on*
seresh, *his head*
9 zideedenesh, *at sight of*
him
Roodabé
barmeed, *reposed, was*
calm
bé, *by*
dizdeedé, *deprivation*
derdee, *of anxiety*
hemee
bingareed, *she pictured*
(herself)
10 ez
an
shakh, *shoot*
u
eeal, *stature*
u
ez
an
fer, *splendour*
u
burz, *height*
ké
kharé, *common stone*
choo, *as*
khak
amudee
- z
u
be, *with, to*
zer, *gold*
11 feroogh, *splendour, light,*
beauty
rukhesra, *of his cheek*
ké, *which*
janra, *soul*
ferookht, *lit up, in-*
flamed
der
u
peesh, *more*
deedee, *the sight she saw*
dilesh, *her heart*
peesh, *more*
sookht, *burns, consumes*
12 hemee
bood, *was*
boos, *kiss*
u
kenar, *embrace*
u
nebeed, *was not*
meger, *but as*
sheer, *lion*
koo, *bold*
goorra, *kid, elk*
bishekereed, *hunts*
13 Sipehbd, *the Emperor*
cheneen, *thus*
guft, *says*

ba	leeken, <i>nevertheless</i>
mao, <i>moon</i>	sermaeeé, <i>principal sum,</i>
rooe, <i>face</i>	<i>whole</i>
ké, <i>who</i>	jan, <i>soul</i>
Ee, <i>O</i>	ast
serou, <i>cypress</i>	u
semeen, <i>silver</i>	ten, <i>body</i>
ber, <i>losom</i>	heman
u	khar, <i>contemptible</i>
mushk	geerem, <i>hold I</i>
booe, <i>smell</i>	bepooshem, <i>my veiling,</i>
14 Menucheher	<i>covering</i>
choon	kefen, <i>shroud</i>
beshenood, <i>hears</i>	17 jehan, <i>world</i>
dasitan, <i>story</i>	efereen, <i>creator</i>
nebashud, <i>will not be</i>	bishenood, <i>hear</i>
bedeen, <i>in belief</i>	u
kar, <i>business</i>	guft, <i>tell</i>
hemdasitan, <i>pleased</i>	men, <i>me</i>
15 heman, <i>equally</i>	meger, <i>if</i>
Saum	kashkara, <i>I wish not</i>
nebirem, <i>savage on me</i>	shuee, <i>husband</i>
barard, <i>will bring</i>	jift, <i>spouse</i>
kharoosh, <i>assault</i>	men, <i>I</i>
kef, <i>hand</i>	18 bedoo, <i>to him</i>
andazé, <i>measure, weight</i>	guft, <i>says</i>
u	Roodabé
ba	hemcheen, <i>thus</i>
men	pezeer, <i>endowed</i>
aeed, <i>come</i>	fetem
bé	ez, <i>from</i>
hoosh, <i>a demon</i>	dawer, <i>God</i>
16 wa	keesh, <i>religions</i>

- | | | | |
|----|-------------------------|----|---------------------------------|
| | deen, <i>faith</i> | | Saum |
| 19 | ké, <i>that</i> | | u |
| | ber | | Shah, <i>prince</i> |
| | men | | zemeen, <i>soil</i> |
| | nebashud, <i>is not</i> | | bé |
| | keseé, <i>any</i> | | shooeed, <i>becomes</i> |
| | padshah, <i>prince</i> | | zekhem, <i>scar</i> |
| | cheneen, <i>heart</i> | | zepeekar, <i>of war</i> |
| | Efereen, <i>creator</i> | | u |
| | burz | | keen, <i>revenge</i> |
| | banem | 22 | Hemee |
| | guwah, <i>witness</i> | | mihr, <i>love</i> |
| 20 | juz, <i>except</i> | | shan, <i>nature</i> |
| | ez | | her, <i>all</i> |
| | pehluwar, <i>hero</i> | | zeman, <i>time</i> |
| | jehan, <i>world</i> | | peesh, <i>before</i> |
| | Zal | | bood, <i>was</i> |
| | Zer | | khurd, <i>little</i> |
| | Ké | | dawer, <i>farther back</i> |
| | ba | | bood |
| | taj, <i>diadem</i> | | arzoo, <i>desire</i> |
| | u | | peesh, <i>anterior</i> |
| | tekht, <i>throne</i> | | bood |
| | ast | 23 | cheneen, <i>thus</i> |
| | u | | baz, <i>again</i> |
| | ba | | amud, <i>came</i> |
| | nam, <i>name</i> | | sepeedo, <i>whiteness, dawn</i> |
| | u | | zijaee, <i>of the place</i> |
| | fer, <i>splendour</i> | | beteero, <i>in the dark</i> |
| 21 | meger, <i>but</i> | | beramud, <i>arose</i> |
| | ez | | ziperdo, <i>on the curtain</i> |
| | dil | | seraee, <i>of the palace</i> |

*Saum's Account of his having killed a Serpent, in a
Letter to Memucheher, presented by Zal.*

- | | |
|-------------------------|---------------------------|
| 1 Zimen | sheher |
| ger, if | balace, over |
| neboodé, were not | ou, he |
| bé | heman, suddenly |
| gitee, world | kuh, hill |
| nishan, sign | ta kuh |
| ber, in | pehnaee, extent, breadth |
| awoorde, brought | ou, he |
| gerden, strong | 4 jehan, the country, |
| z | world |
| gerden | ez |
| keshan, drawing, allur- | u |
| ing | der |
| 2 chenan, like | dil |
| ezshdeha, dragon | hiras, terror |
| koo, fierce | hemeed, in this manner, |
| berood, in the stream | thus |
| keshf, alligator | ashtendee, support, pro- |
| beroon | tection |
| amud, comes | sheb, night |
| u | u |
| kerd, makes | rooz, day |
| giti, the land | pas, a guard |
| choo, like | 5 hawa, the air |
| kef, the hand | pak, pure |
| 3 zemeen, ground | deedem, I saw |
| sheher, city | z |
| ta, to | paieend, pledge, security |

- | | |
|------------------------------------|-------------------------------|
| kan, <i>was</i> . Ar. | kusht, <i>he destroyed</i> |
| heman, <i>so</i> | bee, <i>without</i> |
| rooe, <i>face</i> | mardum, <i>man</i> |
| gitee, <i>country</i> | u |
| z, <i>of</i> | char pae, <i>quadruped</i> |
| derend, <i>rapacious beast</i> | jehan, <i>world</i> |
| kan, <i>was</i> | jumaé, <i>entire</i> |
| 6 zetefesh, <i>from his flame,</i> | oura, <i>of it</i> |
| <i>vapour</i> | seperdend, <i>trampled</i> |
| hemee | jae, <i>place</i> |
| pur, <i>full</i> | 9 choo, <i>when</i> |
| kerkes, <i>of the beast</i> | deedem, <i>I saw</i> |
| bé | ké, <i>that</i> |
| sukht, <i>burnt</i> | ender, <i>in</i> |
| zemeen | jehan, <i>country</i> |
| zebr, <i>above</i> | kes, <i>any</i> |
| zeeresh, <i>below</i> | né, <i>not</i> |
| hemee-ber ferookht, <i>in-</i> | bood |
| <i>flamed</i> | ké |
| 7 nehank, <i>water dragon</i> | ba |
| u | ou |
| zem, <i>jaw</i> | hemee |
| berkesheede, <i>draws</i> | dest, <i>power</i> |
| choo, <i>as</i> | ya, <i>or</i> |
| ab, <i>water</i> | rest, <i>increase</i> |
| heman, <i>as</i> | sood, <i>consumed</i> |
| ez | 10 bezoor, <i>by strength</i> |
| hawa, <i>air</i> | jehandar, <i>royal</i> |
| teer, <i>arrow</i> | eczdan, <i>divine</i> |
| peran, <i>flying</i> | pak, <i>pure</i> |
| ukab, <i>eagle (black)</i> | beefikend, <i>threw off</i> |
| 8 Zemeen | ez, <i>from</i> |

- | | |
|--------------------------------|--------------------------------|
| dil | nihank, <i>water-dragon</i> |
| hemé, <i>all</i> | dizshem, <i>writhing</i> |
| ters, <i>fear</i> | mera, <i>for me</i> |
| u | teez, <i>sharp</i> |
| bak, <i>care</i> | jung, <i>contest</i> |
| 11 meeanra, <i>middle</i> | u |
| bé | oura |
| bistum, <i>I bind on</i> | teez, <i>breath</i> |
| penam, <i>girdle charm</i> | 14 zebanesh, <i>his tongue</i> |
| bulend, <i>broad</i> | nisan, <i>like</i> |
| neshistum, <i>I sit</i> | direkht, <i>tree</i> |
| ber | seeah, <i>black</i> |
| an | zefer, <i>jaw</i> |
| feel, <i>elephant</i> | baz, <i>open</i> |
| peeker, <i>face</i> | kerdé, <i>made</i> |
| semend, <i>horse of noble</i> | fikendé, <i>thrown, cast</i> |
| breed | bé |
| 12 bezeen, <i>with this</i> | rao, <i>the road</i> |
| enderoon, <i>unto, near,</i> | 15 choo |
| <i>within a short distance</i> | dawer, <i>at distance</i> |
| gurzé, <i>the monster, ra-</i> | begeeresh, <i>within his</i> |
| <i>venous beast</i> | <i>gripe</i> |
| Gaoser, <i>like Gao the</i> | pur, <i>full</i> |
| <i>blacksmith of Ispahan,</i> | ez |
| <i>who defeated Zohak</i> | khoon, <i>blood</i> |
| hibazoo, <i>an arm</i> | doo, <i>two</i> |
| kemam, <i>bow</i> | cheshm, <i>eyes</i> |
| u | mera, <i>to me</i> |
| bikren, <i>war</i> | deed, <i>looked</i> |
| siper, <i>shield</i> | u |
| 13 beriftem, <i>I went</i> | ghereed, <i>roared</i> |
| nisan, <i>like</i> | u |

- | | |
|--------------------------------|------------------------------------|
| amud, <i>came, advanced</i> | enderoon, <i>within</i> |
| bé | danendem, <i>I know,</i> |
| kheshm, <i>striking</i> | choose |
| 16 kemance, <i>a bow</i> | bee, <i>without</i> |
| chenan, <i>like</i> | derenk, <i>delay</i> |
| berdem, <i>I bear</i> | 19 bé, <i>on</i> |
| ee, <i>O</i> | sooe, <i>side</i> |
| sheher, <i>city</i> | zefer, <i>jaw</i> |
| yar, <i>friend</i> | kerdem, <i>I make</i> |
| ké, <i>which</i> | eer, <i>this</i> |
| dared, <i>had</i> | teer, <i>arrow</i> |
| meger, <i>little else than</i> | ram, <i>obedient</i> |
| atesh, <i>fire</i> | bedan, <i>to</i> |
| ender, <i>in</i> | ta, <i>till</i> |
| kenar, <i>side</i> | bé |
| 17 jehan, <i>world</i> | doozem, <i>I sew, fasten,</i> |
| peesh, <i>before</i> | tie |
| cheshem, <i>my eye</i> | zebanesh, <i>his tongue</i> |
| choo | bé, <i>to</i> |
| dereea, <i>sea</i> | kam, <i>desire, wish</i> |
| nemood, <i>appeared</i> | 20 zedem, <i>I strike</i> |
| beraber, <i>equal, alike</i> | der, <i>in</i> |
| seeah, <i>black</i> | zeman, <i>time</i> |
| bershoodé, <i>ascended</i> | ber, <i>on</i> |
| teero, <i>turbid</i> | leb, <i>lip</i> |
| dood, <i>smoke</i> | ashdeha, <i>dragon</i> |
| 18 eekee | eekee, <i>or</i> |
| neez, <i>also</i> | bank, <i>voice</i> |
| elmas, <i>sharp</i> | hool, <i>howl, fright, terror.</i> |
| peekan, <i>point</i> | Arabic |
| khedenk, <i>bow of white</i> | around, <i>came</i> |
| poplar | ez |
| bejushré, <i>in the throat</i> | wee, <i>him</i> |

- reha, *let out*
- 21 choo, *so*
shud, *dropped, fell*
keran, *side*
dehanesh, *of his mouth*
bimand, *remained*
ou
shukuftee, *split*
bé
beroon, *within*
zebanesh, *his tongue*
- 22 hem, *also*
ender
zeman
deegeree, *another*
hem
chenan, *as*
zedem, *I strike*
ber, *on*
dehanesh
bé
peecheed, *he twisted it,*
coiled
ezan, *from him*
- 23 sé, *three*
deeger, *times*
zedem, *I strike*
bermeean, *in the center*
zeferesh, *of his jaw*
ber
amud
hemee
joosh, *froth*
- khoon, *blood*
ez jigeresh, *from his*
heart, liver
- 24 choon
tenk, *narrow pass.*
Arabic
ender, *into*
awurd, *brought*
ba
men
zemeen, *way*
z
zeheresh, *from his poison*
zemeen, *the country*
shud, *became*
choo, *like*
dereeeae, *a sea*
Cheen, *of China*
- 25 bé
neenooee, *the power*
eezdani
keehan, *world*
Khodae, *God*
ber
angeekhtem, *I roused*
zeeltenra, *the people*
zi, *of the*
jaee, *place*
- 26 zedem, *I struck*
ber, *on*
seresh, *head*
gurzé, *the beast*
Gaosar, *like Gao*

- | | |
|--------------------------------|---------------------------------|
| ber | rast |
| u | 29 keshf, <i>opening</i> |
| kuh, <i>mountain</i> | rood, <i>flood</i> |
| bereed, <i>cleaved</i> | pur, <i>full</i> |
| guftee | khoon, <i>blood</i> |
| sipehr | u |
| 27 shekestem, <i>I broke</i> | khoonab, <i>bloody torrent,</i> |
| seresh | kusht, <i>kills, drowns</i> |
| choon | jemeen |
| ser | jaee |
| zendé, <i>immense</i> | aramesh, <i>quiet</i> |
| peel, <i>elephant</i> | u |
| ferooreekht, <i>flowed</i> | khab, <i>sleep</i> |
| zoo, <i>from him</i> | kusht, <i>murders</i> |
| zeher, <i>poison</i> | 30 hemé, <i>all</i> |
| choon, <i>like</i> | kuh, <i>hill</i> |
| ab, <i>water</i> | saran, <i>joy</i> |
| Neel, <i>Nile</i> | pur, <i>full</i> |
| 28 ber | ez, <i>of</i> |
| khemee, <i>curvature</i> | murd, <i>man</i> |
| chenan, <i>like</i> | u |
| shud, <i>he was</i> | zer, <i>woman</i> |
| ké | hemé |
| deeger, <i>more</i> | efreen, <i>praise, glory</i> |
| né, <i>not</i> | khandendee, <i>sang</i> |
| khast, <i>rises, straitens</i> | bé, <i>to</i> |
| zimegezesh, <i>from his</i> | men, <i>me</i> |
| brain | 31 mera, <i>me</i> |
| zemeen, <i>country</i> | Saum |
| kusht, <i>he destroyed</i> | eekzekhym, <i>with one</i> |
| ba | melodious voice |
| kuh, <i>mountain</i> | A. |

ez
an
khandend
jehanee, *a quantity*

zer, *gold*
u *and*
goher, *jewel*
efshandend, *scattered*

Rustum appeals to Sohrab.

1 Cheneen, *thus*
guft, *says*
Rustum
bé, *to*
merd, *man*
juan, *young*
ké, *that*
nekoo, *fair*
nigeh, *consider*
ken, *doing*
too, *thou*
ee, *O*
pehluwan, *hero*

2 besohrab
guft, *says*
an, *who*
ee, *hero*
sheer, *lion*
geer, *conqueror*
kemend, *noose*
efgen, *throw*
u
gurz
u

shimsheer
geer
3 diger, *other*
guné, *sort*
ter, *soft*
bashed, *be*
aeen, *custom*
ma, *our*
juz, *besides*
een, *this*
bashed
araeesh, *ornament*
deen, *faith*
ma, *our*
4 kesee, *any one*
kau, *brave*
bé, *by*
keshtee, *wrestling*
neberd, *engagement,*
battle
awurd, *brings, wages*
Ser
Ser
keshtee

zeer, down
 kerd, does
 awurd
 5 nukhusteen, *the first*
 ké, *that*
 pushtesh, *his shoulder*
 nihad, *lays*
 ber, *on*

zemeen, *ground*
 neberd
 seresh, *his head*
 kerché, *although*
 bé
 keen, *enmity, rancour,*
spite

Rustum's Answer to Sohrab's Question:

“Is it Rustum with whom I am fighting?”

1 Cheneen, *thus*
 dad, *gave*
 pasuch, *answer*
 ké, *that*
 Rustum
 niheem, *I am not*
 hem, *also*
 ez, *of*
 tukhmé, *seed*
 Saum
 nerem, *stock*
 niheem
 2 ke, *for*
 ou, *he*

pehluwaneest, *is a hero*
 u
 men
 kihterem, *am a little*
man
 né
 ba, *with*
 tekht, *throne*
 u
 gahem
 né
 ba
 aferem, *increase, wealth,*
fatness

The Engagement between Rustum and Sohrab.

- | | |
|---------------------------------|---------------------------------|
| 1 Hemee | shekift, <i>looks with won-</i> |
| takht, <i>rushes</i> | der |
| Sohrab | z |
| choon, <i>like</i> | peekaresh, <i>his contest</i> |
| peel, <i>elephant</i> | endazeha |
| must, <i>libidinous</i> | ber |
| Eekce | girift |
| Khenjar | 4 choo, <i>when</i> |
| aub, <i>water, glittering</i> | Sohrab |
| dado, <i>given</i> | baz, <i>again</i> |
| bedest, <i>in hand</i> | amud, <i>come</i> |
| 2 ger | ouna, <i>him</i> |
| ez | bedeed, <i>saw</i> |
| an | z |
| u | bad, <i>breath</i> |
| choon | juvanee, <i>youth</i> |
| sheer | dilesh, <i>his heart</i> |
| naret, <i>roaring</i> | ber demeed, <i>panted</i> |
| zenan, <i>striking, beating</i> | 5 cheneen |
| kemendesh, <i>his noose</i> | guft |
| chehan, <i>many</i> | kaee, <i>when</i> |
| u | resté, <i>liberated</i> |
| chehan | ez, <i>from</i> |
| kenan, <i>making fast</i> | chenk, <i>claw</i> |
| 3 tehemten, <i>the hero</i> | Sheer |
| ez | diger, <i>again</i> |
| u | amudee' <i>comest thou</i> |
| mand, <i>remains</i> | baz, <i>back</i> |
| ender | nezd, <i>near</i> |

- daeer, *circle, circuit*
 6 bekishtee, *in wrestling*
 giriften, *to seize*
 nihadend, *they placed*
 ser
 giriftend, *they seized*
 her, } *both*
 doo, }
 duwab, *the leather*
 kemer, *girdle*
 7 herangeh
 ké, *whom*
 kheshm, *rage, fury*
 awurd, *brings*
 bukht, *fortune*
 shoom, *unlucky*
 shud, *were he*
 senk, *stone*
 khara, *very hard* } *marble*
 bekerdar, *in working*
 moom, *wax*
 8 zisheb, *from night*
 geer, *holding on*
 ta, *unto*
 saeea, *shade*
 kester, *diffusing, extend-*
ing
 duhoor, *time*
 hemee
 een, *this*
 ber, *on*
 an, *that*
- an, *that*
 ber
 een, *this*
 kerdo, *work*
 shoor, *of commotion,*
agitation, contention
 9 Ser
 efraz, *exalted*
 Sohrab
 u
 an
 zoor, *strength*
 dest, *hand*
 too, *thou*
 gusfee, *would'st say*
 ké, *that*
 cherkh, *fortune*
 belendish, *his high*
 bé
 pest, *low, depressed*
 10 ghemee, *unhappy*
 kusht, *turned*
 Rustum
 beneeazeed, *observes*
 chenkh, *expanded hand*
 giriftesh, *seizes his*
 ser, *head*
 u, *and*
 bal, *arm*
 chenkh
 bechenkh
 11 khem, *bent*

awurd, <i>brings</i>	bedanest
pusht, <i>shoulder</i>	koo, <i>brave</i>
daeer, <i>round</i>	hum, <i>too</i>
juwan, <i>of young man</i>	nemand, <i>would not re-</i>
zemanet, <i>time, ill-for-</i>	main
tune	bezeer, <i>on the ground</i>
beeamud, <i>came</i>	13 sebuk, <i>light, quick</i>
nemandesh, <i>remained</i>	teegh, <i>sword</i>
not his	teez, <i>sharp</i>
tawan, <i>power, strength,</i>	ez from
zedesh	meean, <i>middle</i>
12 he, <i>Rustum, struck Soh-</i>	berkusheed, <i>draws</i>
rab	ber
ber	sheer
zemeen, <i>ground</i>	beedar, <i>wakeful</i>
bé, <i>with</i>	dil, <i>heart</i>
kerdar, <i>force, labour</i>	berdereed, <i>he tore, he</i>
sheer	burst

The Discovery of Peexshun in the Apartments of Afrasiab's Daughter.

1 beeamud, <i>he came</i>	beegané, <i>unknown, se-</i>
nezdeek, <i>neighbour-</i>	creted
hood	bood, <i>was</i>
an, <i>that</i>	2 z
khané, <i>house</i>	der
zood, <i>quick</i>	choon, <i>when</i>
kuja, <i>where</i>	bé, <i>on</i>
ender, <i>in</i>	Peezun
wa	der, <i>in</i>
merd, <i>man</i>	efgend, <i>throwing</i>

cheshm, <i>eye</i>	surk, <i>red</i>
bechoosheed, <i>boiled</i>	shadee, <i>merry</i>
khoonesh, <i>his blood</i>	kenan, <i>making</i>
berk, <i>confounded</i>	5 choo
pur, <i>full</i>	Peezun
zi	mer
kheshm, <i>indignation</i>	oura, <i>him</i>
3 der, <i>in</i>	bedeedesh, <i>in his sight</i>
ankhané, <i>that house</i>	zi <i>from</i>
seesed, <i>three hundred</i>	dawer, <i>far</i>
peristendé, <i>attendants,</i>	ghum, <i>grief.</i>
<i>servants</i>	amud, <i>comes</i>
deed, <i>saw</i>	mara, <i>to me</i>
hemé	guft, <i>he says</i>
ba	hengam, <i>now</i>
rebab, <i>string-instrument</i>	sood, <i>afflicts</i>
u	6 bé
serood, <i>song</i>	peecheed, <i>thought</i>
u	der, <i>in</i>
nebeez, <i>wine</i>	khooeeshten, <i>himself</i>
4 choo	peezuna
Peezun	ké, <i>that</i>
nishesté, <i>sitting</i>	choon
meean, <i>among</i>	rezem, <i>war</i>
zenan, <i>women</i>	sazem, <i>my arms</i>
beleb, <i>with lip</i>	berhenné, <i>naked</i>
ber, <i>in</i>	tena, <i>body</i>
mee, <i>wine</i>	

*The Combat of the Twelve Champions of Touran,
and Iran.*

- | | |
|-------------------------------|--------------------------------|
| 1 Sipehdar | 3 bé, <i>with</i> |
| Iran | teegh |
| u | u |
| Tooran | bé |
| behem, <i>one against</i> | khenjer |
| another | gurz, <i>mace</i> |
| feraz, <i>opposite</i> | u |
| amudend, <i>came</i> | kemend, <i>noose</i> |
| ender | ziher, <i>of every</i> |
| an | gooné, <i>sort</i> |
| keen, <i>hatred</i> | ber |
| dizshem, <i>grief</i> | nihaden, <i>they put</i> |
| 2 hemee | bend, <i>bands, liga-</i> |
| ber | ments |
| newushtend, <i>they mark</i> | 4 bé |
| out, <i>describe</i> | awurd, <i>bear</i> |
| her, } <i>both, tous deux</i> | neezé, <i>short spear</i> |
| doo, } | suwaran, <i>cavaliers</i> |
| zemeen, <i>ground</i> | zi, <i>from</i> |
| hemé, <i>every</i> | gerd, <i>dust</i> |
| dil | feroomand, <i>eclipse</i> |
| pur, <i>full</i> | khoorsheed, <i>sun</i> |
| ez | rooz, <i>day</i> |
| derd, <i>division</i> | neberd, <i>engagement</i> |
| u | 5 feraz, <i>opposite</i> |
| ser | amud, <i>came</i> |
| pur | gerdesh, <i>revolution</i> |
| ez | eezidee, <i>of heaven, di-</i> |
| keen, <i>rancour</i> | vine |

ez	peeran
Iran	ké
bé	hengam, <i>the time</i>
Tooran	cheest, <i>that is</i>
reseed, <i>arrived</i>	bedanest, <i>to him is</i>
an, <i>that</i>	kan, <i>because</i>
bedee, <i>evil</i>	gerdesh, <i>will</i>
6 bé	eezidee, <i>divine</i>
tooraneean	est, <i>is</i>
bereed, <i>cut, turned out</i>	9 u
an	leeken, <i>notwithstanding</i>
jung, <i>duel, battle</i>	bé
shoom, <i>unfortunate</i>	merdee, <i>manliness</i>
bé, <i>with</i>	hemee
akhter, <i>star</i>	kerd, <i>did</i>
bed, <i>bad</i>	kar, <i>action, acted</i>
Iran	bekoosheed, <i>struggled</i>
ferkhundo, <i>happy</i>	ba, <i>with</i>
boom, <i>country</i>	gerdesh, <i>changing</i>
7 aba, <i>O wonderful</i>	roozgar, <i>fortune</i>
khast, <i>will</i>	10 ez
eezdanee, <i>divine</i>	an, <i>afterwards</i>
charé, <i>remedy</i>	pes
nebood, <i>there was not</i>	keman, <i>bow</i>
kuja, <i>whence</i>	begriftend, <i>they take to</i>
kooshesh, <i>his endeavour</i>	u
of the Touranean	teer, <i>arrow</i>
zoor, <i>at strength</i>	doo
u	salar, <i>leaders</i>
Baré, <i>God</i>	leshker, <i>army</i>
nebood	doo
8 nigh kerd, <i>saw</i>	hesheear, <i>skilful</i>

- | | | | |
|----|---------------------------------|----|----------------------------------|
| | peer, <i>old warriors</i> | | tekawer, <i>horse</i> |
| 11 | eekee | | begirzeed, <i>fall back</i> |
| | teer | | u |
| | baran, <i>leaves, flowers</i> | | dem, <i>groan</i> |
| | giriftend, <i>held</i> | | derkesheed, <i>drew out,</i> |
| | sekht, <i>thick</i> | | <i>uttered</i> |
| | choo, <i>as when</i> | 14 | beeftad, <i>fell</i> |
| | bad, <i>wind</i> | | Peeran |
| | khezan, <i>autumn</i> | | u |
| | beguzerd, <i>passes</i> | | amud, <i>came</i> |
| | ber, <i>over</i> | | bé |
| | direkht, <i>tree</i> | | zeer, <i>down</i> |
| 12 | nigeh | | bé |
| | kerd, <i>cast eye on, chose</i> | | ghateed, <i>rolled</i> |
| | godorz | | zeeresh, <i>under his</i> |
| | teer, <i>arrow</i> | | suwar, <i>horse</i> |
| | khedenk, <i>made of white</i> | | daeer, <i>circle-belly</i> |
| | <i>poplar-tree</i> | 15 | bé |
| | ké, <i>which</i> | | Zeer |
| | ahen, <i>iron</i> | | u |
| | nedared | | bedooneem, <i>in two</i> |
| | mer | | shud, <i>was</i> |
| | oura | | dest, <i>hand</i> |
| | bé | | rast, <i>right</i> |
| | senk, <i>stone</i> | | hem, <i>also</i> |
| 13 | bé | | angeh, <i>then</i> |
| | ber | | bé |
| | kestuan, <i>horse-cloth,</i> | | peecheed, <i>he bent, turned</i> |
| | <i>breast-plate</i> | | u |
| | berzed, <i>raised, pierced</i> | | ber |
| | u, <i>and</i> | | pae, <i>foot</i> |
| | berdereed, <i>tore, burst</i> | | khaust, <i>arose</i> |

16 bedanest
 kamud
 zemané, *ill fortune*
 feraz, *above, over him*
 u
 zan, *from thence*
 rooz, *dāy*
 teero, *obscure*
 neeaeed
 Juwaz, *Jupiter, planet*
 17 zi, *from*
 Goodorz
 begereekht, *he fled*
 shud
 sooe, *side*
 kuh, *hill*
 ghemee, *wretched*
 shud
 zi
 derd, *pain*
 dooeeden, *to run*
 sutuh, *sad*
 18 hemee
 shud
 ber
 an
 kuh
 ser, *top*
 ber
 dooan, *running*
 kez, *from*
 u

baz, *again*
 gerded, *given up, had*
 turned
 meker, *if, perhaps*
 pehluwan, *the pursuing*
 hero
 19 nigh, }
 kerd, } *saw*
 Goodorz
 begereest, *weeps*
 zar, *afflicted*
 beterseed, *trembled at,*
is fearful of
 ez
 gerdesh, *the turning*
 round
 roozgar, *fortune*
 20 bedanest
 kesh, *oppressor, for-*
 tune
 neest, *is not*
 ba, *with*
 kes, *any*
 wefa, *good faith ob-*
 served
 meean, *middle*
 bisté, *girded, prepared,*
 ready
 dared, *holds, brings*
 zi, *from*
 beher, *every quarter*
 jefa, *trouble*

21 fighan, *cry, calls out*
kerd, *makes*
kaee, *O*
namoor, *illustrious*
pehluwan, *hero*
ché
boodet
ké, *that*
eidoon, *thus*
peeado, *on foot*
dooan, *running*

22 bekerdar
neckcheer, *wild beast*
der
peesh
men
kujaret, *where thy*
an
sipeh, *army*
ee, *O*
ser, *chief*
anjumen, *company*

23 neeamud, *comes not*
zi
leshker, *soldier, army*
tera yar, *friend of thine*
kes, *any*
u
zi
eeshan
né
beenemet

fereead
res, *assistant*

24 kujaet
an
zer
u
zoor, *strength*
u
merdanegée, *courage*
silah, *arms*

u
der, *pearl*

u
gunj, *treasure*

u
ferzangee

25 sutoon, *pillar*
ger

an
pusht, *prop*

Afrasiab
kenoon, *now*

shahra
teero, *darkness*
kusht, *has killed*
eftab, *the sun*

26 zemané, *fortune*
z, *from*

too, *thee*
peesht, *support*

berkasht, *turns*
rooe, *face*

- ké
 hengam, *hour*
 keenet, *adverse fortune*
 too, *of thee*
 charé, *remedy*
 mujwee, *suspended. A.*
 27 choo, *as*
 kareet, *thy operation*
 cheneen, *thus*
 kusht, *undone, ruined*
 zinhar, *protection. A.*
 khah, *petition*
 bedan
 tat, *thee*
 zendé, *alive*
 berm, *I bear*
 nezd, *near*
 shah, *king*
 28 bebukhshaeed, *he pity*
 ez
 dil
 hemee
 ber
 too
 ber
 ké
 hestee, *you are*
 choo, *like*
 men, *me*
 pehluwan
 peer, *old*
 ser, *head*
- 29 bedoo, *to him*
 guft, *says*
 peeran
 ké
 een
 khud
 mebad, *by no means be*
 bé
 ferjam, *end*
 ber
 men
 cheneen, *thus*
 bed, *bad*
 mebad, *be not*
 30 kez
 een
 pus, *enough*
 mera
 zindeganee, *life*
 bood
 bezinhar, *under protec-*
tion, tributary
 riften, *to go*
 gumané, *a suspicion,*
opinion
 bood, *was there*
 31 men, *I*
 ender, *in*
 jehan, *world*
 mergra, *for death*
 zado, *born*
 am

bed, <i>bad</i>	bood
een, <i>this</i>	u
kar, <i>work</i>	siper, <i>shield</i>
kerder, <i>to do</i>	bergirift, <i>seizes</i>
tera, <i>to thee</i>	hemeerift, <i>goes on</i>
dado, <i>given</i>	u
am	mandé, <i>standing still</i>
32 seranjam, <i>end</i>	u
merg, <i>death</i>	Gerdoon, <i>Heaven</i>
ust, <i>is</i>	shekift, <i>wonders at</i>
u, <i>and</i>	35 girifté, <i>holding</i>
zeen, <i>for this</i>	siper
charé, <i>remedy</i>	peesh, <i>before</i>
neest, <i>is not</i>	u
bemen, <i>to me</i>	zubeen, <i>short spear</i>
ber, <i>in</i>	bedest, <i>in hand</i>
bedee, <i>calamity</i>	bebala, <i>on the top</i>
jaee, <i>place</i>	nihado, <i>placed</i>
peegaré, <i>reproach</i>	ser, <i>head</i>
neest, <i>is none</i>	ez
33 hemee	jaee, <i>place</i>
gesht, <i>perambulates</i>	pest, <i>flat, level</i>
Goodorz	36 hemee
bergird, <i>about</i>	deed, <i>saw</i>
kuh, <i>hill</i>	peeran
neboodesh	mer
berou	oura
raee, <i>road</i>	z, <i>from</i>
amud	dawer, <i>afar</i>
setooé, <i>dejected</i>	bechest, <i>springs up</i>
34 peeado, <i>on foot</i>	ez
bé	ser

- | | |
|------------------------------------|---------------------------------|
| senk, <i>stone</i> | tenesh, <i>his body</i> |
| salar, <i>prince</i> | ser, <i>end</i> |
| Toor | beser, <i>with end, point,</i> |
| 37 beendakht, <i>throws</i> | ring |
| khenjer, <i>dagger</i> | berdereed, <i>burst, tore</i> |
| bekerdar, <i>with the force</i> 40 | z, <i>from</i> |
| teer, <i>arrow</i> | pusht, <i>shoulder</i> |
| beramud, <i>went</i> | ender, <i>in</i> |
| bé | amud, <i>went</i> |
| bazuee, <i>the arm</i> | bé |
| salar, <i>chief</i> | rao, <i>way</i> |
| peer, <i>old</i> | jiger, <i>liver</i> |
| 38 choo | bughreed, <i>exclaimed</i> |
| Goodorz | u |
| zhud, <i>was</i> | aseemé, <i>contused</i> |
| khesté, <i>wounded</i> | ber |
| bedest, <i>hand</i> | kushté, <i>shook</i> |
| ouee | ser, <i>head</i> |
| zikeenet, <i>from adverse</i> 41 | beramudesh, <i>came out his</i> |
| fortune | khoon, <i>blood</i> |
| bekheshm, <i>in fury</i> | jiger, <i>liver</i> |
| ender | ez, <i>from</i> |
| awurd, <i>he turned</i> | dehan, <i>mouth</i> |
| rooe, <i>face</i> | ravanesh, <i>his life</i> |
| 39 beendakht, <i>he throws</i> | z, <i>from</i> |
| zubeen, <i>short spear</i> | ten, <i>body</i> |
| bé, <i>to</i> | rift, <i>departs</i> |
| Peeran | hem, <i>also</i> |
| reseed, <i>arrived</i> | der, <i>in</i> |
| zirh, <i>coat of mail</i> | zeman, <i>time</i> |
| ber, <i>on</i> | |

*Of the War between Afrasiab and the Persian Kings
Kai Kobad, Kai Kaus, and Kai Khosroo.*

- | | |
|---------------------------------|--------------------------------|
| 1 Choo | khooesh, <i>himself</i> |
| Shah | ber, <i>on</i> |
| Jehandari | tekht, <i>the throne, seat</i> |
| nemood, <i>showed</i> | beneshakhtesh, <i>placed,</i> |
| rooe, <i>face</i> | <i>fixed him</i> |
| zemeenra, <i>the ground</i> | 4 u, <i>and</i> |
| beboosed, <i>kissed</i> | zan, <i>of the</i> |
| peesh, <i>before</i> | gurkasiraun, <i>wolves</i> |
| awee, <i>repairing, went to</i> | u |
| <i>him. A.</i> | jung, <i>war</i> |
| 2 Menucheher | awuran, <i>ravishers</i> |
| berkhast, <i>arose</i> | u |
| ez, <i>from</i> | zan |
| tekht, <i>throne</i> | nero, <i>malevolent</i> |
| aaj, <i>ivory</i> | deewan, <i>giants</i> |
| z | mazanderan |
| eeakoot, <i>ruby</i> | 5 bepurseed, <i>asked</i> |
| u | beseear, <i>much</i> |
| peeroozé, <i>sapphire</i> | u |
| ber, <i>on</i> | teemar, <i>care, pains</i> |
| seresh, <i>his head</i> | khoord, <i>takes</i> |
| taj, <i>crown</i> | sepehhed, <i>hero, general</i> |
| 3 beperseed, <i>asked</i> | eekaeek, <i>of each</i> |
| beseear, <i>much</i> | hemé, <i>severally</i> |
| u | eead, <i>remembrance</i> |
| benooakhtesh, <i>caressed</i> | kerd, <i>makes</i> |
| <i>him</i> | shadan, <i>happy</i> |
| ber, <i>by</i> | bezee, <i>in life</i> |

- Shah, *O King*
 ta, *unto*
 jawidan, *eternity*
 zan, *from*
 jan, *soul*
 too, *of thee*
 kooté, *abridged, removed*
 bad, *wickedness*
 badguman, *of the ill-*
opinioned, jealous
 7 beriftem, *I came*
 bedan, *into that*
 sheher, *city*
 deewan, *of giants*
 ner, *malevolent*
 ché, *what*
 deewan
 ké
 sheeran, *lions*
 khash-khir, *war-worthy*
 8 zasban, *than horses*
 Tazee, *Arabian*
 tekawerter, *swifter*
 and, *are*
 zegerdban, *than leaders*
 Eeran, *Persian*
 dilawerter, *braver*
 and, *are*
 9 Sepaee
 ké
 segsar
 khanend, *they call*
- shan, *them*
 pelengen, *tigers*
 jungée, *of war*
 gumanend, *they think*
 shan, *them*
 10 z, *of*
 men, *me*
 choon, *when*
 bedeeshan, *to them*
 reseed, *arrived*
 agehee, *knowledge*
 z, *with*
 awaz, *fame, report*
 men, *of me*
 meghez, *brain*
 shan, *of them*
 shud, *was*
 tehee, *light*
 11 besheher, *the city*
 enderoon, *within*
 naré, *clamour. A.*
 berdashtend, *they raised*
 u, *and*
 zan, }
 pes, } *through*
 hemé, *all*
 sheher
 begusashtend, *passed*
 12 sipeh, *army*
 jenb, *side, coast*
 junban, *moving*
 shud

- u
 rooz, *day*
 tar, *obscure*
 pes, *behind*
 ender
 firaz, *summits*
 amud, *came*
 u
 peesh, *before*
 ghar, *vales*
 13 deruftad, *on fell*
 ters, *fear*
 ender
 een
 leshkerm, *my army*
 pezeerem, *I admit*
 ké
 teemar, *affliction*
 an, *that*
 choon, *since*
 khoorem, *I suffer*
 14 choo, *for although*
 heftsad, *seven hundred*
 menee, *death*
 gurz, *club*
 berdashtem, *I raised*
 sepahee, *troops*
 beran, *into that*
 merz, *border*
 neguzashtem, *I could not*
 pass
 15 Hemee, *I came however*
- riftem
 u
 kooftem, *I bruised*
 meghz, *brain*
 shan, *their*
 tehee, *empty, deprived*
 kerdem, *I made*
 ez, *of*
 peeker, *face*
 neghyz, *beautiful*
 shan, *their*
 16 nebeero, *grandson*
 Jehandar
 Salm
 suturk, *brave*
 bé
 peesh
 ender
 amud
 bekerdar, *in force, train-*
 ed
 gurk, *a wolf*
 17 jehanjoeee ra, *the hero's*
 nam, *name*
 kerkavee
 bood
 Eekee. A.
 serou, *cypress*
 bala, *tall*
 Jehanjoeee
 bood, *was*
 18 bimader, *by mother*

- hem, *also*
 ez
 tekhn, *seed*
 zohak
 bood
 ser
 serkeshan, *holding*
 head high
 peesh, *before*
 ou, *him*
 khak, *dust*
 bood
 19 choo
 ber
 khooast, *wills, desires*
 ez, *from*
 leshker, *army*
 kesh, *draw, raise*
 gerd, *dust*
 rukh, *cheek*
 namdaran, *illustrious*
 ma, *our*
 gesht, *turns*
 zerd, *yellow, pale*
 20 men
 een
 gurz, *club*
 eekzekem, *one wound,* 23
 blow
 berdashtem, *raised*
 sipehra, *army*
 hem
- anjaee, *the place*
 beguzashtem, *I passed*
 through
 21 khurooshee, *a rush*
 berawurd, *made, pro-*
 duced
 asbem, *my horse*
 chu, *like*
 peel, *elephant*
 zemeen, *the ground*
 shud
 pereeshan, *waving*
 choo
 dereeae, *the sea*
 Neel, *Nile*
 22 dil, *courage*
 amud
 sepehra, *to the army*
 hemé
 baz, *again*
 jae
 seraser, *from beginning*
 to the end
 soeee, *towards*
 rezem, *war*
 kerdend, *they determined*
 raee, *agreed on*
 23 choo
 bishneed, *heard*
 kerkavi
 awaz, *voice*
 men

- chenan, *also*
 zekem, *the stroke*
 koopal, *mace*
 Ser
 baz
 men
 24 beeamud
 benezdeek, *neighbour-*
 hood
 men, *of me*
 rezem, *of fight*
 saz, *desirous, ready for*
 war
 choo
 peel
 deman, *terrible*
 ba, *with*
 kemend, *noose*
 diraz
 25 mera, *for me*
 khast, *intends*
 kard, *expert*
 békhem, *with a twisted*
 kemend, *noose*
 choo, *when*
 deedem, *I saw*
 khemeedem, *I was clear*
 berao, *in the way*
 guzend, *loss, danger,*
 injury
 26 keman, *bow*
 keeanee, *royal*
- giriftem, *I seized*
 bé, *with*
 chenk, *hand*
 bé
 peekan, *point*
 poolad, *steel*
 u
 teer, *arrow*
 khedenk, *poplar*
 27 ukab, *eagle*
 dilaver, *bold*
 ber
 engeekhtem, *I excited,*
 made to fly
 choo
 atesh, *fire*
 ber
 ou
 teer, *arrow*
 mireekhtem, *I poured*
 forth
 28 gumanem, *I thought*
 chenan, *as*
 bud
 ké
 sindan, *anvil*
 seresh, *of his head*
 beshud
 dookhté, *fastened*
 meghyz, *brain*
 ba, *to*
 myghferesh, *his helmet*

- 29 nigh } *I saw*
kerdem }
ez
gerd
choon, *like*
peel, *elephant*
mest, *drunken*
der
amud
eekee
teegh, *sword*
Hindee, *Indian*
bedest
- 30 chenan, *so that*
amudem, *I came*
Shehreeara, *O potent*
king
guman, *(to) think*
kezoo, *from him*
kuh, *mountains*
zinhar, *defence. A.*
khahed, *ask*
bejan, *on his account*
- 31 wei, *he*
ender, *in*
shetab, *in haste*
u, *and*
men, *I*
ender
direnk, *delay*
hemee
- jestemesh, *I waited for*
him
ta, *till*
kee, *when*
aeed, *he came*
bechenk, *within reach,*
gripe
- 32 choo, *when*
amud
ké
merd
chenkee
firaz, *near*
men
ez
chermé, *horse*
chengal, *fingers*
kerdem, *make*
diraz, *long*
- 33 giriftem
kemer, *girdle*
bend, *band*
merd, *man*
dileer, *brave*
z, *from*
zeen, *saddle*
ber
kesestem, *I pull off*
bekerdar, *with the force*
sheer, *a lion*
- 34 bekhakesh, *on earth*

- | | |
|------------------------------|--------------------------------|
| fikendem, <i>I throw him</i> | soo, <i>side</i> |
| choo, <i>like</i> | shudend, <i>were</i> |
| peel, <i>elephant</i> | anjumen, <i>company</i> |
| zsheean, <i>furious</i> | hem, <i>also</i> |
| zedem, <i>I strike</i> | kuruh, <i>squadron</i> |
| teegh, <i>sword</i> | 37 suwar, <i>horse</i> |
| Hindee, <i>Indian</i> | u |
| oura, <i>in him</i> | peeado, <i>foot</i> |
| ber | do, <i>ten</i> |
| meean | u |
| 35 choo, <i>so</i> | doo, <i>two</i> |
| efkendé, <i>overthrown</i> | hezar, <i>thousand</i> |
| shud | fikendo, <i>thrown down</i> |
| shah, <i>king</i> | deramud, <i>came</i> |
| ez | der |
| een | anja, <i>there</i> |
| guné, <i>manner</i> | shumar, <i>number</i> |
| khar, <i>abject</i> | 38 beshahée, <i>royal</i> |
| sipeh, <i>army</i> | u, <i>and</i> |
| rooe, <i>face</i> | shehree, <i>citizen</i> |
| berkasht, <i>turned</i> | jungee, <i>soldier</i> |
| ez, <i>from</i> | suwar, <i>horseman</i> |
| karzar, <i>battle</i> | hemané, <i>altogether</i> |
| 36 nesheeb, <i>descent</i> | ké |
| u, <i>and</i> | boodend, <i>were</i> |
| firaz, <i>ascent</i> | seesed, <i>three hundred</i> |
| u | hezar, <i>thousand</i> |
| beeaban, <i>desert</i> | 39 ché, <i>what</i> |
| u | senjed, <i>weighs, avails</i> |
| kuh, <i>hill</i> | badendeesh, <i>malevolence</i> |
| behr, <i>every</i> | ba |

bukht, <i>fortune</i>	ferukh, <i>happy, fortunate</i>
too, <i>of thee</i>	kulah, <i>crown</i>
bé	mee, <i>wine</i>
peesh, <i>before</i>	41 u
perestendo, <i>worshipper</i>	mejlis, <i>banquet. A.</i>
tekht, <i>throne</i>	arast, <i>prepared</i>
too, <i>of thee</i>	shud
40 choo	shadman, <i>joyous</i>
benesheed	jehan, <i>circle</i>
guftar, <i>speech</i>	pak, <i>pure</i>
salar, <i>of the hero</i>	deed, <i>saw</i>
Shah	ez, <i>of</i>
ber	bed, <i>wicked men</i>
efrakht, <i>exalts</i>	bed, <i>of bad</i>
ber, <i>to</i>	guman, <i>intention,</i>
mao, <i>moon</i>	thought

40	choo	too, of thee	tekhit, throne	perestonho, worshipper	mejia, banquet, A.	41	u	meo, wine	kuah, crown	terukh, happy, fortunate
41	beneshed	gustar, speech	shah, of the hero	ber, to one	chikha, thanks	bed, wicked men	ex, of	shed, sword	pak, pure	jelian, circle
42	Shah	shah, of the hero	Shah	ber, to one	chikha, thanks	bed, wicked men	ex, of	shed, sword	pak, pure	jelian, circle
43	Shah	shah, of the hero	Shah	ber, to one	chikha, thanks	bed, wicked men	ex, of	shed, sword	pak, pure	jelian, circle
44	Shah	shah, of the hero	Shah	ber, to one	chikha, thanks	bed, wicked men	ex, of	shed, sword	pak, pure	jelian, circle
45	Shah	shah, of the hero	Shah	ber, to one	chikha, thanks	bed, wicked men	ex, of	shed, sword	pak, pure	jelian, circle
46	Shah	shah, of the hero	Shah	ber, to one	chikha, thanks	bed, wicked men	ex, of	shed, sword	pak, pure	jelian, circle
47	Shah	shah, of the hero	Shah	ber, to one	chikha, thanks	bed, wicked men	ex, of	shed, sword	pak, pure	jelian, circle
48	Shah	shah, of the hero	Shah	ber, to one	chikha, thanks	bed, wicked men	ex, of	shed, sword	pak, pure	jelian, circle
49	Shah	shah, of the hero	Shah	ber, to one	chikha, thanks	bed, wicked men	ex, of	shed, sword	pak, pure	jelian, circle
50	Shah	shah, of the hero	Shah	ber, to one	chikha, thanks	bed, wicked men	ex, of	shed, sword	pak, pure	jelian, circle
51	Shah	shah, of the hero	Shah	ber, to one	chikha, thanks	bed, wicked men	ex, of	shed, sword	pak, pure	jelian, circle
52	Shah	shah, of the hero	Shah	ber, to one	chikha, thanks	bed, wicked men	ex, of	shed, sword	pak, pure	jelian, circle
53	Shah	shah, of the hero	Shah	ber, to one	chikha, thanks	bed, wicked men	ex, of	shed, sword	pak, pure	jelian, circle
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55	Shah	shah, of the hero	Shah	ber, to one	chikha, thanks	bed, wicked men	ex, of	shed, sword	pak, pure	jelian, circle
56	Shah	shah, of the hero	Shah	ber, to one	chikha, thanks	bed, wicked men	ex, of	shed, sword	pak, pure	jelian, circle
57	Shah	shah, of the hero	Shah	ber, to one	chikha, thanks	bed, wicked men	ex, of	shed, sword	pak, pure	jelian, circle
58	Shah	shah, of the hero	Shah	ber, to one	chikha, thanks	bed, wicked men	ex, of	shed, sword	pak, pure	jelian, circle
59	Shah	shah, of the hero	Shah	ber, to one	chikha, thanks	bed, wicked men	ex, of	shed, sword	pak, pure	jelian, circle
60	Shah	shah, of the hero	Shah	ber, to one	chikha, thanks	bed, wicked men	ex, of	shed, sword	pak, pure	jelian, circle

NOTES.

NOTES TO THE INTRODUCTION, ETC. ETC.

ABUL Cassem Munsuril Ferdoosee Hassan Ben Scharf was called Danischmend Agem. The learned Persian, his father, Ahmed ul Ferdoosee. The son wrote the Shah Nameh, no Epic Poem, but the Annals of the Kings of Persia, in a series of poems, out of each of which a poem expressed in narration, formed on a real story, in part imaginary, of one great action performed by a hero, with incidents, episodes, characters, morals, and machinery, might be composed. The Shah Nameh is more like the Mahâbhârata, in which the wars of the Kourous and the Pandous, are described, than the Iliad or the Odyssey; or more resembling the Râmâyana of Valmiki, than the work of Homer. It is, however, admirable, and more to be praised for its beauties, than cavilled at for its defects. It is full of brilliant, but distinct rhapsodies; not indeed carrying on one single action, but a series of many. It has not one Achilles and one Hector, but twenty. It does not want the grandeur or the simplicity of Homer, but the identity and the consistence of his hero. The Annals, or Chronicles of the Persian kings, are mentioned in the sixth chapter of the Book of Esther. Phylacus, Herodotus says in Urania, was inscribed in the Chronicles as Euergetes, or well deserving of the king; and got the name of Orosanges, or Arasang, a wall, or fence, which is the same as Arakan, or Erkan, a pillar, or prop of royalty, in Arabic. So Ajax

was the *ἱρνος* of the Greeks in Homer. See Reland, on old Persian Names, p. 208. edit. 1707.

Diodorus Siculus, in the second book of his Historical Library, says, that Ctesias, during his residence of 17 years at the court of Artaxerxes Mnemon, made extracts from the royal difthers, or skins, on which the old chronicles of Persia were written, and sent their contents, arranged in historical order, into Greece. In the Durbars in India, dufters are the places where the rolls, or papers, are kept; and dufterbund, the keeper of the rolls.

SATIRE v. 39.

Naturam expellas furca, tamen usque recurret.

Horatius Epist. I. 10. 24.

SATIRE v. 48.

A wicked father, etc.

The Greeks have a proverbial saying on those who are born of bad parents :

Κακῆ κόρακος κακὸν ὄν ἐφυ.

Bad crow, bad egg.

DIRGE LAST LINE BUT FIVE.

— from *Eerij seed*.

Arise.

This was Dido's prayer, *Æn. iv. v. 625*,

‘ Exoriare aliquis nostris ex ossibus ultor.’

The sixteenth distich of the Dirge Champion translates,

Torn were the colours, and the minstrel's lay
Was silent now.

The word Koos means Tymbal in Arabic. Koos Kerden, with which it is here joined, signifies to fight, or assault, in Persian, which makes it probable that the sense is, torn, not as in fighting, or in battle.

CHARACTERS OF THE SHAH NAMEH.

Besides Champion's version in eight books, a translation was announced by Mr. Ludolph, minister from the court of Vienna to Copenhagen, as long ago as 1798, which I believe has never appeared.

ISFUNDIAR.

The beginning of Ferdoosee's poem on the battle of Isfundiar and Rustum breathes the elegiac and amatory strains and sounds, like a chapter of the Canticles, or Song of Solomon. See the second part of the Shah Nameh, beginning with the history of Gushtasp and Isfundiar.

“ Now let us drink sweet wine,
For the smell of musk blows on us from the mountains.
Every garden is covered with rose-leaves,
Every hill is full of tulips and hyacinths.
Harmonious is the complaint of the nightingale.
The rose is awakened with his moaning.
The nightingale smiles on the darkness,
The rose is bound fast by the wind and the rain.
And now I see from the clouds the light airs approach.

I know not why the nightingale should mourn,
 For she smiles when she leaves the garden,
 And when she sits on the rose, she sings;
 Who can tell what she says,
 Or if she find delight in the smell of the rose?
 Listen to her at the early dawn,
 And you will hear her, in the Persian tongue,
 Lament the death of Isfundiar,
 And say, the prince is taken from me!

THE ORIGINAL OF THE ABOVE.

‘ Nunc est bibendum.’

1 Kenoon, <i>now</i>	kuh
khoord, <i>drink</i>	pur, <i>full</i>
baeed, <i>must</i>	lala, <i>tulip</i>
mee, <i>wine</i>	u
khoosh, <i>sweet</i>	sembulest, <i>hyacinth is</i>
guwar, <i>agreeable, light</i>	3 bepaleez, <i>in the garden,</i>
ké, <i>for, because</i>	<i>from pales of the Ro-</i>
mee	<i>mans, goddess of vege-</i>
booe, <i>odour</i>	<i>table food</i>
mushk, <i>musk</i>	bulbul
aeed, <i>comes</i>	benaled, <i>mourns</i>
ez, <i>from</i>	hemee
kuhsar, <i>tops of the moun-</i>	gul
<i>tains</i>	ez
2 hemé, <i>every</i>	nalé, <i>lament</i>
boostan, <i>garden</i>	bebaled, <i>arises, awakes</i>
zeer, <i>under</i>	hemee
berk, <i>leaf</i>	4 sheb, <i>night</i>
gulest, <i>rose is</i>	teer, <i>dark</i>
hemé	bulbul

bekhended, <i>smiles</i>	daned, <i>knows</i>
hemee	ké
gul	bulbul
ez	ché, <i>what</i>
bad, <i>wind</i>	gueed, <i>says</i>
u	hemee
baran, <i>rain</i>	bezeer, <i>under</i>
bebinded, <i>close bound</i>	gul
5 men	ender, <i>within</i>
ez	ché
aber, <i>cloud</i>	booeed, <i>smells</i>
beenem, <i>see</i>	9 nigh, } <i>look</i>
hemee	ken, }
bad, <i>wind</i>	seher, <i>at the dawn</i>
u	ké, <i>that</i>
dem, <i>air</i>	ké
6 nedanem, <i>I know not</i>	ta, <i>till</i>
ké	beshnooe, <i>hear</i>
bulbul	zebulbul, <i>nightingale</i>
chera, <i>for what</i>	sekhen, <i>language</i>
shud	guften, <i>speak</i>
dizshem, <i>grief</i>	Pehluwee, <i>Persian</i>
7 bekhended, <i>smiles</i>	10 hemee
hemee	naled, <i>mourns</i>
bulbul	ez, <i>for</i>
ez, <i>from</i>	merg, <i>death</i>
boostan, <i>garden</i>	Isfundiar
choo, <i>when</i>	ké, <i>that</i>
ber, <i>on</i>	ba, <i>from</i>
gul, <i>rose</i>	men, <i>men</i>
nesheened, <i>sits</i>	hemee
keshaeed, <i>opens</i>	berkund, <i>torn</i>
zeban, <i>mouth, tongue</i>	shehreear, <i>prince</i>
8 ké, <i>who</i>	

The dragon killed by Saum reminds us of the Herculean labour at Lerna, near Argos, in the Peloponnesus, so often alluded to by the Greek and Roman poets, and made a proverbial saying to signify a host of evils, *λέγνη κακῶν*.

In the story of Sohrab, Goord Afreed, an Amazon, is the prototype of Chlorinda, in Tasso's third Canto of the *Gierusalemme Liberata*.

A LIST OF PERSIAN KINGS, WITH THE DATES OF THEIR REIGNS.

First dynasty, 2441 years.—Anonymous, prefixed to Champion's version.

Second, 684 years, 4 months.

Third, 217 years.

Fourth, 484 years, 6 months.

The superb Shah Nameh, with 91 miniatures, in the British Museum, No. 5600, XXXIV. B. has the following dates.

First dynasty, (Peeshdadian) 2481 years.

Second, (Caianian) 534 years, 6 months.

Third, (Askanian) 200 years.

Fourth, (Sassanian) 542 years.

See others in Sir William Ouseley's edition of *Tarikh Jean Ara*, all different, which he will endeavour to reconcile, in some future publication, with European chronologers.

WAR BETWEEN AFRASIAB, ETC.

In the second line we read *awee*, in Arabic, repairing to, approaching. In Persian, *aweeden* is to twist, or fatigue.

Line 5.—Ask'd much, 'beperseed beseeear.' Like Dido:

'Multa super Priamo rogicans super Hectore multa.'

Æn. I. 750.

—super Lauso.

Æn. XV. 839. Mezentius.

Line 42.—Dereeaee neel, sea blue, azure Nile. Neel is blue, in Sanskrit. 'Seev, at the word of Brahma,' swallowed the fatal drug to save mankind, which remaining in the throat of that sovereign Dew of magic form, from that time he was called Neel Kant, because his throat was stained blue.—See Wilkins's *Bhágavat Gita*, and Appendix.—The notes on the *Mégha Dúta*, p. 108, and Moore's *Pantheon*, p. 58.

Seemurgh, a fabulous bird of great size, and equal, as its name imports, to thirty; thus, in the Hindoo language, the district of Cheteesger'h, is so called, from its comprising thirty-six fortresses; and dasárna, from dasa, ten, and rīna, a durga, or strong-hold, and thence, a district of ten citadels.—See Mr. Wilson's *Mégha Dúta*, p. 97.

EERIJ.

To this piteous tale may be well applied the verse of Ferdousee on the battle of Rustum and his son Sohrab:

'Ekee dasitan pur aubee cheshem.'

A story full of tears—fons lacrymarum.

SATIRE V. 24.

'—— heavenly figs, divinest food.'

The Indian fig, the holy fig-tree, receiving divine honours

from the Hindus. The *figus religiosa* is to be found in almost every village, when it is duly taken care of, and constantly watered; sometimes festooned with flowers, and bowed down to by a *pránam*, or inclination of the head, with oblations and libations. In Persia it is called heavenly and divine, because it is supposed to be a tree which will be found in paradise, and make one of the promised joys of the *Jenneti Aden*, or Garden of Eden. The *figus Indica* is indeed of a purer nature, and not worshipped for its fruit; but because it is conceived to resemble the deity in reproducing itself, and its wood is incorruptible.—See Hasselquist of the duration of the wood of the *figus sycamorus*.

Roodabé, it has been seen, became enamoured of Zal from report. The Hindu poets make their heroines fall in love in their dreams. Pradyota, a sovereign of Ougein, had a daughter named Vásavadattá, on whom he laid his commands to marry a king called Sanjaya, and forbad her to look on any other as her future husband; but, as in the cases of *Pyramus* and *Thisbe*, *Giaffar* and *Abbassa*—*vetuere patres quod non potuere vetare*, since the princess saw the person of *Vatsarája*, sovereign of *Eusha Dwipa*, in a dream, and entertained so strong a passion for him, that she dared inform him of it; and he came, and carried her away from her father and her rival.—See *Khondemir's* melancholy tale of *Giaffar*, minister of *Haroun Arrascheed*, and *Abbassa*, his sister, whom he gave to *Giaffar* in marriage, and enjoined the lovers not to cohabit.—See *D'Herbelot*. vol. ii. p. 438. 4to.; or *Khondemir*, quoted by *Richardson*, p. 386.

He, *Yezdejerd*, was put to death, and with him the Persian kings were driven from their throne, and their race extinguished.

The *Tarquinians* who had recourse to *Porsenna* to set them up again, prayed his *Etruscan Majesty* not to suffer

the ~~last~~ mode of expelling kings to go unpunished; so
 that ~~the~~ of the change of ~~the~~ monarchies into
 republics, according to Livy, must have reached the Romans
 five hundred years, at the least, before the Christian Æra.
 "Monebant enim Tarquinius, ne Orientem morem reges
 pellendi inultum sineret." *lib. ii. c. 9.*

THE END.

the mode of expelling kings to go unpunished; so
that the change of ~~it is d~~ monarchies into
republics, according to Livy, must have reached the Romans
five hundred years, at the least, before the Christian Aera.
"Monarchia enim Turpinii, ne Orientem morum reges
pellendi iustitiam sineret," lib. ii. c. 9.

THE END
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